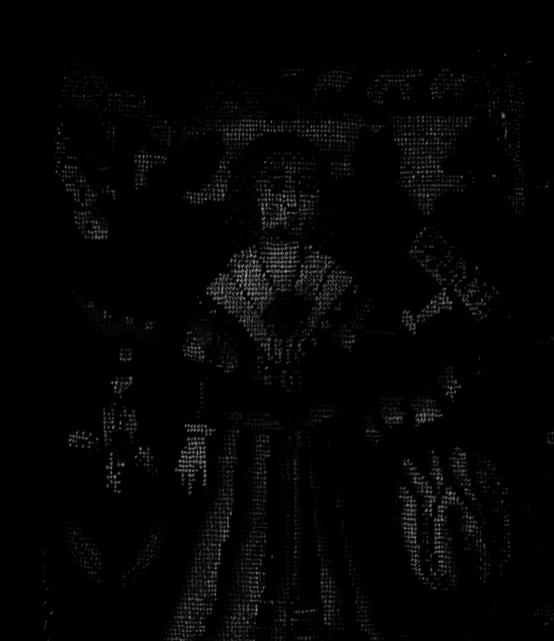


Newly Translated out of the Original Greeke; and with the former Translations diligently compared and reusled, By his Maiesties special Cominstindements

Imprinted at London by
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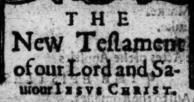








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THE GOSPELL ACCOR.

The genealogie of Chrift. 18 His conception and birth. 21. 23 *, Gen. 210 His names. kGen.25. HE Booke of the * generation of IE-SVS CHRIST the forme of David, the * Gen; 29. fonne of Abraham. 2 "Abraham begate Isac, and " Isac Gen. 38. begat lacob, and * lacob begat ludas and his brethren. * 1. Chros 3 And * Judas begate Phares and Zara 2.5.ruth of Thamar, and " Phares begate Efrom, 4.18. and Efrom begate Aram. * I. Same 4 And Aram begate Aminadab, and Aminadab begate Na-Mon, and Naaffon begate Salmon. 16.T.and 5 And Salmon begate Boos of Rachab, and Boos begate O. 17.12. * 2. Sants. bed of Ruth, and Obed begate leffe. 6 And * feffe begate David the King , and * David the King 12.24. * Y. Cro. begate Salomon of her that had beene the wife of Vrias. 7 And * Salomon begate Roboam, and Roboam begat Abia, 2.10 . *2.Kin.20 and Abia begate Afa. 8 And Alabegate lossphat, and lossphat begate Joram, and 21.1.chro. Joram begate Ozias: 3.1 3. 9 And Ozies begate Toatham, and Toatham begate Achas, and & Some : Achas begate Ez kias. read, lomon, and Amon begate Jolias. pate Iair And I tolias begate lechonias and his brethren, about the kim and time they were carried a vay to Babylon. lakim bee 12 And after they were brought to Babylon, *Icchonias begat gas lechon. Salathiel, and Salathiel begat Zerobabel.

13. And Zorobabel begate Abjud, and Abjud begate Eliakim, at. Chro.

A 3

.16.17 . .

14 And 3

and Eliakim begate Azor.

14 And American Sador, and Sador begat Achim, and Ashim begat Eliud.

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31

is And Elindbegat Elementand Element begat Matthan, and

Mathan begat laceb.

16 And Iscob begat lofeph the husband of Mary, of whom was borne Iclus, who is called Chiff.

17 So all the generations from Abraham to Dauid, are fouracene generations and from Dauid weill the earling analytime habiton, are four-teenesgenerations; and from the

carying away into Babylon voto Chrift, are foureteen genera-

*Inke 2: 18 ¶ Now the * birth of lefus Chrift was in this wife: When as his mother Mary was efponded to lofeph (before they came together) the was found with childe of the holy. Shoft.

19 Then Joseph her bushand being a inft man, and not willing to make her a publike example, was minded to put her as

way prinily.

as But while he thought on the setbiugs, beheld, the Angell of the Lord appeared vnto him in a dreame, saying, loseph thou sonne of David, feare not to take vnto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost.

Luke 1.

mance Shal

be eatted.

34 And free shall bring fourth a some, * And thou shalt call his Name less; for he shall saue his people from their finnes.

22 (Now all this was done that it might be fulfilled which

was fooken of the Lord by the prophet, faying,

*Elai 7. 23 * Behold, a Virgin shall be with child and shall being forth

14. a some, and I they shall call his name Emmanuel, which being

20r, his interpreted is, God with vs)

24 Then Isteph, being raised from sleepe, did as the Angell of the Lord had bidden bin, and tooke water him his wifer

25 And knew her not, till thee had brought feath her first borne some and he called his name less.

CHAP. II.

3 The wife men come to Christ, 11 and worship him, 14 loseph R: th mto Egypt.

Luke

Owwhen " Iches was borne in Bethlehem of Indea , in the dayes of Herod the king behold there came Wife men from the East to Hierofalem.

2 Saying, where is her that is borne King of the lewes? for we have feene his Starre in the East, and are come to worthing him.

3 When Herod the king had heard thefe bings he was tronbled and all Rierufalem with him.

4 And when hee had gathered all the chiefe Priefs and

Scriber of the people together . hee dematided of them where Christ should be borne

5 And they fayd vuto him, in Bethlehem of Judea : For thas it is written by the Prophets

6 *And thou Bethlehem in the land of Indeart northe leaft among the Princes of Juda: for mit of thee thall come a Gouernour,that thall rule my people Ifrael.

7 Then Herod when he had privily called the Wife men, en- 41. quired of them diligently what time the Starre appeared:

& And he sent them to Bethlehem, and faid, Goe, and fearch diligently for the young childe, and when ye have found him, bring me word againe, that I may come and worthip him allo.

9. When they had heard the King they departed, and loe, the Starre which they faw in the East, went before them, till it came and frood oner wherethe young child was.

10 When they faw the Starre, they reisyced with exceeding

greatioy.

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11 And when they were come into the house, they faw the yong childe with Mary his mother and fell downe, and worthipped him a and when they had opened their treatures, they | presented voto him gifts gold, and frankinsense, and mythe.

12 And being warned of Gold in a dreame, that they should not returneto Herod, they departed into their owne countrey an

Other way.

13 And when they were departed, behold, the Angel of the Lord appeared to loseph in a dreame, faying. Arife and take the youg childe, and his mother, and flee into Egypt, and be thon there entill I bring thee word a for Herod will feeke the young childe to defle ov him.

14 When he arose, he tooke the yong childe and his mother

by night, and departed into Egypt -

15 And was there vntillthe death of Merod, that it might be fulfilled which was fpoken of the Lord by the Prophet, faying,

" out of Egypt haue I called my fenne.

16 Then Herod, when he faw that he was mecked of the Wife men, was exceeding wroth, and fent forth, and fle wall the children that were in Bethlebern, and in all the coafts thereof, from tow yeeres old and under, according to the time, which he had durgently enquired of the Witemen.

17 Then was fulfilled that which was fooken by Fleremiethe + Iere-51.

Prophet, laying; of wa

18 In Rama was there avoyce heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted because they are not.

107, feed

no T But when Herodwas dead behold an Angel of the Lord

12

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he

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2 > Saying Arife and take the young childrend his mother and goe into the land of Ifrael: for they are dead which fought the young children life.

21 And he arofe, and tooke the young childe and his mother,

and came into the land of Ifrael.

-r 2.2 But wherehe heard that Archelaus did reigne in Judea in the roome of his father Herod he was afraid to goe thither notwithflanding being warned of God in a dreame, he turned afide into the parts of Galilece, how, and do good an account

23. And he came abd d welt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.

GHAP. ILL

1 John preacheth : 4 His apparell and meat. 5 Hee baptizeth.
8 The finits of repensance. 13 Chill is baptized

* Mar 1.4 1 N thefe dayes came * John the Baptith , preaching in the wil-

luke. 3.2. dernette of ludea; toll be to some and your disworter

2 And faying, Repent yeer for the kingdome of heaven is at hand.

Box this is he that was spoken of by the Prophet Ffairs, say.

* Efa. 40. ing, * The voyce of one crying in the wildernesse, Prepare ye the

way of the Lord, make his paths ftraight.

mark.r.3. And the fame John had his raiment of camels haire, and a leth the girdle about his loynes, and his meatwas locusts and wilde hong.

5 Then went out to him Hierufalem, and all Iudea, and all the

region round about lordane.

*Cha. 12., 6 And were haptized of him in Iordane, confessing their fins, 7 But when hee saw many of the Pharises and Sadduces 10., an come to his Baptisme, he said vinto them, *O generation of visureable; pers, who hash warned you to stee from the wrath to come?

ment of 9 And thinke not to fay within your clues, * We have Abra-

* Ioh. 18. Stones to raite up children vnto Abraham.

Cha.7. Therefore enery tree which bringeth not foorth good fruit, is hewen downe and cast is other free.

*Marke
11. *I indeed haptize you with water into repentance abut
18. he that commeth after me, is mightier then I, whose shoes I am
ioh. 1.26. not worthy to beare, hee shall baptize you with the holy Ghost,
luk. 3.16. and with fire.

12 Whole

CHAP. IIII.

12 Whole fanne is in his hand, and he will throughly purge his floore, and gather his wheat into the garner; but will burne vp the chaffe with vnquenchable fire.

13 4 * Then commeth Iefus from Galilee to Iordane, vnto

John to be baptized of him:

Lord

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14 But John forbade him, faying, I have neede to bee baptized

of thee, and comme ft thou to me?

15 And lefus answering, faid vnto him, Suffer it to be so nows for thus it becommeth vs to fulfill all righteouneffe. Then he fuffered him.

16 And Iefus when hee was baptized, went up ftraightway out of the water; and loe, the heavens were opened vnto him, and hee faw the Spirit of God descending like a doue, and lighting vpon him.

17 And loe, a voyce from heaven, faying, This is my beloved

Some, in whom I am well pleased.

CHAP, IIIL

I Christ is compted and onercommeth. 17 Beginneth to preach,

18 Calletb lome to be disciples.

Hen was * lefus led up of the Spirit into the wildernes, to be * Mark t I tempted of the devill.

2 And when he had fasted forty dayes and forty nights, hee luke 4.1.

was afterward an hungred.

3 And when the tempter came to him, hee faid, If those be the

Some of God, command that these stones be made bread.

4 But he answered and said, It is written, * Man shall not live * Deut by bread alone, but by enery word that proceedeth out of the 8.3. mouth of God.

I Then the deuill taketh him wo into the holy Citie, and fet-

seth him on a pinacle of the Temple,

6 And faith voto him , If then be the Sonne of God, cast thy felfe downe: For it is written, " He shall gine his Angelscharge * Pfal. 91 concerning thee, and in their handsthey shall beare thee up,left II. at any time theu dash thy foote against a stone.

7 lefus faid vnto him, le is written againe, * Thou fhalt not * Deut. &

tempt the Lord thy God.

& Againe the Devill taketh him vo into an exceeding high mountaine and theweth him all the kingdomes of the world, and the glory of them:

9 And faith vnto him, All thefe things will I give thee, if theu

wilt fall downe and worthip me.

to Thenfaith lefus ento him, Get thee hence Satan: for Itis , Dentie written,* Thou shalt worship the Lord thy God, and him onely 13. and thait thou ferue.

10.20.

an Then the direll leaueth him, and behold, Angels came

13 7 Now when lefus had beard that John was I caft into

14. ke 4. prifon he departed into Galilee.

14. ioh. 9, 13 Audicauing Nazareth, he cause and dwelt in Capernaum.

3. which is upon the Sea coast, in the borders of Zabulon, and 10r, d-ij. Nephthali:

wered wp. 14 That it might be fulfilled which was spoken by Esaias the

Efai 9.1, Prophet, faying,

15 * The land of Zabulon, and the land of Nephthali, by the

16 The people which fate in darkneffe. faw great light: and to them which fate in the region and shadow of death, light is sprung vo.

* Mar.y.

36.

Mar.t.

17 4 From that time Ichis hegan to preach, and to fay, Repent, for the king doing of heaven is at hand.

* Mat. 18 4 * And lefus walking by the

18 4 * And Icius walking by the Sea of Galilee, faw two brethrem. Simon called Peter, and Andrew his brother easting a net into the Seafforthey were fishers)

19 And he faith vato them, Follow me : and I will make you

fifters of men.

30 And they fraightway left their nets and followed him:

21 And going on from thence, he faw other two brethren, lames the fonce of Zebedee, and John his brother, in a thip with Zebedee their father, mending their nets; and he called them.

32 And they immediately left the flup and their nets and fol-

lowed him.

23 And Iefus went about all Galilee, teaching in their Synagogues, and preaching the Gospell of the kingdome, and healing all manner sicknesse, and all maner of disease among the

people.

34 And his fame went thorowout all Syria and they brought with him all fieke people that were taken with divers differed and torments, and those which were possessed with devils, and those which were lunaticke, and those that had the palsic, and he healed them.

25 And there followed him a great multitude of people, from Galilee, and from Decapolis, and from Hierafalem, and from

Index, and from beyond lordane.

CHAP. V.

3 Who are bleffed. 13 The Apost's are the full midthe light of the world.

A Nd feeing the mukitudes he went up into a mountainetand when he was feehis disciples came vate him.

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2. And he opened his mouth, and raught them, laying,

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* Bleffed are the poots in spirits for them is the kingdome " Lik 6. of heaven.

4 Bleffed are they that mourne for they shall be comforted.

*Ble fed are the meckesforthey fhall inherit the carth 6 Bleffed are they which doe hunger and thisft after righte- 17. outnes: * for they shall be filled.

7 Bleffed we the mercifullifor they thall obtaine mercy.

8 * Bleff dare the pure in heart: for they shall see God.

9 Bleffed are the peacemakers: for they shall be called the 4. children of God.

to *Bleffed are they which are perfecuted for sighteonines 2.24. fake: for theirs is the kingdome of heaven.

11 Bleff dare ye, when men shall senile you, and perfecute you, 14 and thall fay all maner of "enill against you fally for my take. + Gr bing

12 Reinyce and bee exceeding glad: for great is your reward * Mat. 9. in heaven : For so persecuted they the Prophets which were 5. luke before you.

13 TYee are the faltofthe earth : * But if the falt have loft his favour, wherewith shall it be falted? It is thence forth good for mushe orinothing, but to be cast out and to be troden ander free of men.

14 Ye are the light of the world: A city that is fet on an hill.

cannet be hid. 15 Neither doe men light a candle, and put it vnder a bushell: but on a candlefficke, and it giveth light vneo all that are

in the house. 16 Let your light fo thine before men, *that they may fee your good work s, and glorifie your father which is in heaven.

17 Thinke not that I am come to deftroy the Law or the Pro-

phets, I am not come to deftroy, but to folfill.

18 For verily I fay unto you, " Till heaven and earth palle, one jote or one tittle, thall in no wife paffe from the Law, till all be fulfilled.

19 * Wholoever therefore shall breake one of these least commandements, and shall seach men fo, he shall be called the least in the kingdome of heaven : but wheloever shal doe, and teach them, the same shalbe called great in the hingdome of heauen.

20 4. For I fay wate you, That except your right confices shall exceed the righteournes of the Seribes and Pharifes ye shall in no rafe enter into the kingdome of heaven.

at Te have heard, that it was faid | hythemof old sime, * Thou halenot killfand, Whefeever thall kill, fisibe in danger dent. 5.17 of the indgement.

* Elai.65

* 1 Pct 4.

14.34.

The word ginall:

fignificth a meature containing

about a Phus kile then a

piche. * Mit 4.

2 2 luk. 8. 16. and 11.33.

1.Pet.3.

* Luk.16, * lames.

Or, to the * Exod.

22 But I fay vine you, that whosever is angry with his brother without a cause; shall be in danger of the Judgment 2 and whosever shall fay to his brother, Racha, shall be in danger of the counsell: but whosever shall fay, Thomsoole, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the Altar, and there re-

membreft that thy brother hath ought against thee:

24 Leave therethy gift before the Altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.

* Luke 12,58. 25 * Agree with thine adnersary quickly, whiles thou art in the way with him: less at any time the adnersary deliver thee to the sudge, and the judge deliver thee to the officer, and thou bee cast into prison.

26 Verily I fay vnto thee , thou shall by no meanes come out

thence till thou haft paied the vitermost farthing

7 Yee haue heard that it was faid by them of old time,

* Exod, * Thou fhalt not commit adultery.

20.14. 28 But I fay vitte you, That who omer looketh on a woman to lift after her, hath committed adultery with heralready in his

* Chap. 18.8. mar.9.47

29 * And if thy right eye softend thee, plucke it out, and cast it from thee : For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

eause thee to offend.

36 And if thy right hand offend thee, cut it off, and caft it from thee: For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

*Deut.24

4 31 It hath beene faid, * Whosever shall put away his wife, let him give her a writing of disorcement.

lak.1618 1.Cor.7.

32 But I say vino you that whosever shall put away his wife, soung for the cause of fornication, causeth her to commit adultery; and whosever shall many her that is disorced, committee adultery.

* Exod.

33 Againe, ye have heard that it hath beene faid by them of old time, * Thou shalt not for weare thy selfe, but shalt performe ynto the Lord thine oathes.

leuit.19.

34 But I fay vato you, Sweare not at all, meither by heaven, For it is Gods throne.

deux. 5.11

35 Not by the carth, for it is his footstoole : noither by Hierafalem, for it is the city of the great King.

36 Neither shalt then sweare by thy head, because then canst

not make one have white or blacke.

*lames 5. 37 * But let your communication be, Yea, yea: Nay, nay: For

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CHAP. VI. 28 TYe have heard that it hath beene faid, * An eye for an * Exod. eye and a tooth for a tnoth. 39 But I Tyvitta you, *tharye refilt not evill : but wholoe- lenit 24. that mire thee on thy right cheeke, turne to him the other alfo. 20, deut. 40 And if any man will fue thee at the law, and take awaythy 19,21. coat, let him have thy cloake alfo. 41 And who focaer thall compell thee to goe a mile, goe with 29.rom. bim twaine. 12.17. 42 Give to him that afterth thee rand from him that would r.cor 6.7 borrow of ther turnenet theu away. * Deute 43 TYe have heard, that it hath beene faid, * Thou shalt lone 15.8. thy neighbour and hate thine enemy: * Leuit. 44 But I fay vino you, "Loue your enemies, bleffe them that 1918. curse you, doe good to them that hare you, and * pray for them * Luke 6, which despitefully vie you, and perfecte you ! 45 That ye may bee the children of your Father, which is in *Luke 22 heaven: for hee maketh his sunne to rife on the earl and on the 34.acts. good, and fendeth raine on the just, and on the ymust. 7.60. 46 * For if ye love them which lone you, what reward have * Luke & ye? Doe not even the Publicames the fame? 47 And if yee falute your brethren onely, what do you more then other? Dee not eventhe Publicanes io? 48 Be yetherefore perfect, even as your Father which is in heaven is perfect. CHAP. VI. 1 Of almes, 5 Prayer. 14 Forguing. 19 Our treasure. 24 God and Mammaon; Ake heed that ye doe not your almes before men, to be feene of them:other wife ye have no reward of your Father which 1 Or with. is in heaften: 30 per mine de la * Rom. Therefore when thou doeft thine almes doe not found a trampet before thee, as the hypocrites doe, in the Synagogues, Or, come

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and in the fereets, that they may have glory of men. Verily, I fay

vnto vo they have their reward. trumpes 3 But when thou doeftalmes, let not thy left hand know what thy right hand docth:

4 That thine almes may bee in ferret; And thy Father which founded feeth in fecret, himfelfe fhall reward thecopenly.

5 And when thou pray if thou half not bee as the hypocrites are: for they loucte pray flanding in the Synagognes and in the corners of the streets, that they may be seene of men, Verify I fay voto you, they have their reward.

6 But they when thou prayelt, enter into thy clolet, and when thou haft flaut thy doore, Tray to thy Father which is lu

Geret, and thy Pather which feeth in feeret, thall reward thee openly.

7 But when ye pray, who not waine * repetitions, as the hea-EccleC then doe. For they thinke that shey shalbe heard for their much 710.

8 Be not ye thereforelike unto them : for your Father know-

eth what things ye have need of before ye aske him.

9 After this maner therefore pray yes: * Our Father which * Luke art in heaney hallowed be thy Name. \$1.2.

10 Thy Kingdome come, Thy will be done in earth as it is th

heaven.

11 Gine vs this day our daily bread.

13 Andforgine vs our debts, as we forgine ont debters.

23 And lead we not into temperation, but deliver va from evil: for thine is the kingdome, and the power, and the glory, for euer. Amen.

* Mat 11. 14 * For if ye forgine men their tref alles, your heavenly Father will also forgine you. 35.

15 But if yee forgive not men their trefpaffes, neither will your Father forgine your trefpaffes.

16 Morebuer, when ye faft, be not as the Hypocultes, of a fad countenance : for they diffigure their faces that they may appeace unto men to fast : Verily I fay vuto you , they have their rouard.

17 But thou when thou fastest, amount thine head and wash

thy face :

18 That thou appears not vote men to faft, but voto thy Father which is in fecret: and thy Father which feeth in fecret shall reward thee openly,

19 Tay not vp for your felues treafures vpon earth, whete moth and ruft doth cornept, and where theenes breake thorow,

and steale.

* Luke

18. 33.

a titul. 6.

19.

226 to 14 or 1 de 3 con. 11 to 30 *But lay vp for your felues ereafures in heaven, where neither moth nor ruft outh corrupt, and where theeues doe not breake therow nor ftealer

21 For where your treasure is, there will your heart be also.

" Luke . 22 * The light of the body is the eye : If therefore thine eye 11.34. be fingle, thy whole body fhall be full of light.

23 But if thine eye becenill, thy whole body that be full of darknesse. If therfore the light that is in thee be darkenes, how great isthat darkene fe ?

+ Like 24 4"No man can feme two mafters; for eigher he will hate 16,13 the one and lone the other, or elfe bee will hold to the one, and depile the other. Ye cannot lerue God and Mammon.

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361 they r 25 Therefore I say wate you, * take no thought for your life, * Ink# what ye shall eat, or what yee shall drinke, nor yet for your body, 12.22, what ye shall put on; is not the life more then meat? and the bo-pist. 55. dy then raiment?

a 6 Behold the foules of the syre for they few not, neither doe 5.7. they reape, nor gather into barnes, yet your hemsenly Father fee-

desh them. Are ye not much better then they?

37 Which of you by taking thought, can adde one cubite vine

his frature?

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28 And why take yet thought for raiment? Confider the billies of the field how they grow: they toile not neither doe they fainne.

29 And yet Ifay vnto you, that enen Salemon in all his glerya

was not arayed as one of thefe.

30 Wherefore, if God so clothe the graffe of the field, which to day is, and to morrow is east into the ouen: thall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, faying, What shall we eat? or what shall we drinkedor wherewithall shall we be clothed?

32 (For after all these things does be Gentiles seeke:) for your heavenly Father knowesh that yee have neede of all these things.

33 But seeke ye first the kingdome of God, and his rightcouf-

neffe, and all thefe things shall be added onto you.

34 Take therefore no thought for the morrow for the marrow fhall take thought for the things of it felfertufficient vnto the day is the guill thereof.

CHAP. VIL

1 Christreprouribrashinderment, & forbiddeth toes ft boby things to dogs. 13 The made and first gape.

T. V. dge a northartye ne northalged.

2 For with what indgement ye indge, ye shall be indged: * Luke & and with what measure yee mete, it shall be measured to you 37.10m.

3 * And why beholdest thou the mote that is in thy brothers * Marke eye, but confiderest mot the beame that is in thine owner eye. 4.24 Julie

4 Or how wilt thousay to the brother, Let me pull out the 4.38 more out of thine eye, and behold, a beame is in thine owne eye. * Luke

eye, and then that thou fee clearely to cast out the mote out of this eye, and then that thou fee clearely to cast out the mote out of thy brothers eye.

of Gine not that which is hely voto the dogs seither soft ye your pearles before fwine a left they trample them vades their Retiand sume against artificial your self-tails soo your hand be

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7 T' Afke, and it fhall be given you : fecke, and ye fhalf finder 21.22. knocke, and it shall be opened vnto you. 8 For enery one that afketh, receineth and he that feeketh. mar. H. 24.luke . findeth:and to him that knocketh,it shall be opened. 11.9.ich. 9 Or what man isthere of you, whom if his some affice bread. will be gine him a ftone? 16. 24. 10 Or if he alke a filh, will he giue him a ferpent? mm.1.6. Ty If yee then being euill, know how to give good gifts vnto your children, how much more shall your Father which is in heanenighte good things to them that afke him? * Luke 6. 12 Therefore, all things " whatfoener yee would that men fhould doe to you, doe yee even fo to them & for this is the Law 31. and the Prophets, 120 * Luke 13 4 Enter yee in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there bee 13.24. which goe in thereat the wall bles has a worlder Or, how. 14 Because frait is the gate and narrow is the way which leave deth vnto life, and few there be that find it. 15 C Beware of falle prophets, which come to you in theepes clothing, but inwardly they are rauening wolnes. * Luke S. 16 Yee shall know them by their fruits: * Doe men gather grapes of thornes, or figs of thiftles ? 43. 17 Euen fo, enery good tree bringeth foorth good fruit: but a corrupt tree bringeth foorth cuill fruit. 18 A good tree cannot bring forth euill fruit, meither can a corrupt tree bring forth good fruit. * Chap. 19 * Every tree that bringeth not foorth good fruit, is hewen downe, and east into the fire. 3.10. 20 Wherefore by their fruits ye shall know them. * Rom. 2. 21 \ Not every one that faith voto me, * Lord, Lord, ihall enter into the kingdome of heanen; but he that doth the will of my 1.3.iam. I.22. Fatherwhich is in heanen. 2.2 Many will say to me in that day, Lord, Lord, have we not prophefied in thy Nume? and in the Name have cast out devils? and in thy Name clone many wenderfull works? you 2; And then will I probable onto them, "Incher knew you! * Luke "depart from me, ye that workefniehie mid the work O 13.27 * Pial. 24 4 Therefore to hofoeuer heafeth thefe favines of mine and 6.8. dock them, I will like whim who a wift man which built his house woon's rocke shows here I you and a code of all and * Luke 25 And the raine descended and the floods came, and the winds 6.47. bleward bear open that fronte, and it fell notifor it was founded our pour a nefore fight a late they comple themselvers hogi-26 And enery our that heareth thele fayings of mine; & doth de

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them not, shal be likened vato a soolish man, which built his house voon the sand

27 And the raine descended, and the floods came, and the winds blew, and beat vpon that house, and it fel, and great was the fall of it.

28 And it came to palle, when I clushad ended thele fayings, the people were aftenulated at his doctrine:

* the people were altonified at his doctrine:

29 For he taught them as one having authority, and not as the 22 luke
Scribes.

4.32

CHAP. VIII.

2 Christ chanseth the leper. 28 The denils drinen out of two men, 31 goe into the swine.

When he was come downe from the mountaine, great multi-

* Marke 2 * And beho'd there came a lever and worthippedhim, fay-40-luke ing, Lord, if thou wilt, thou canft make one cleaue.

3 And I his put foorth his hand, and touched him, faying. I will bee thou cleane. And immediately his leprofie was

4 And Iefus faith vnto him, See thou tell no man, but get they way, show thy felfe to the Priest, and offer the gift that Mofes commanded, for a testimony vnto them.

5 4 And when lefus was entred into Capernaum, there came 14.4.

with him a Centurion, beforehing him.

And faying, Lord, my feruant lieth at home ficke of the palfie, 1.

grienously terms ated.

And lefus faid voto him, I will come, and heale him.

.8 The Centurion answered, and taid, Lord, I am not worthy that thou shouldest come under my roose: but speake the word onely, and my sernant shall be healed.

9 For lam a man under authority, having souldiers under mee: and say to this man, Goe, and hogoeth, and to another. Come, and he commethand to my servant, Doe this, and he doeth it.

followed him i Verily I say voto you, I have not found so great faith, no not in I fract.

and West, and shall sit downs with Abraham, and Isac, and Iacob, in the kingdome of heaven:

12 But the children of the kingdome thall be cast out in viter darknesse: there shall be weeping and grashing of teeth.

13 And Ichs faid suto the Conturion, Got thy way, and as thou

thou half befored, to be it done vntothes, And his ferunt was healed in the felfe fame houre. # Mat. T. 14 Th And when Ich's was comevnto Peters honfe, he faw his 39 luke withes mucher layd, and ficke of a ferier. 4.38. 15 And he touched her hand, and the fener left her: and the a role and ministred vino them. # Mat.s. 16 C When the Enew was comestive brought vinco him ma-32.Juke my that were pullefled with dealls, and he saft out the spirits with 4.40. his word and healed all that were ficke: 17 That it might be fulfilled which was spoken by Esiasthe * EGy Prophet, faying, " Himfelfe tooke our infirmities, and bare our 53.4.E. fickneffes. Pct.2.24. 18 Now when Iches faw great multitudes about him , hee gave commandenient to depart vato the other fide. * Luke 19 * And a certaine Scribe came and faid vino him, Mafter. I 9.57. will follow thee whitherfocuer then goeft. 20 And lefus faith ymo him, The foxes have holes, and the birds of the ayre have nefts; but the Sonne of man hath not whire

to la , his head. 22 And another of his disciples said vnto him, Lord, suffer me first to goe and bury my father.

23 But lefus faid voto him, Follow me, and let the dead bury their dead.

23 And when he was entred into a thip his disciples fellowed

34 * And beholde, there arofe a great tempeft in the fea, in-Mark 4. formuch that the thip was covered with the waves : but hee was 37.luke \$ 23.

25 And his disciples came to himand awoke him, sying, Lord.

fanc vs.we perith.

26 And he faith wnto them. Why are ye frarefull, O ye of little faith? Then hee arole, and rebuked the winder, and the fen, and there was a great calme.

37 But the men marmailed faying, What maner of man is this,

that eventhe winder and the fea obey him?

38 4 And when he was come to the other file into the comluke 8.26 trey of the Gergelenes, there met him two polleffed with devils, comming out of the tombs, exceeding fierce, fothat no man might paffe by that way.

> as And behold, they cried out, laying, What have we to doe : with thee, lefus thou Sonne of God? Art then come hither to tor-

mene ve before the time?

3. And there was a good way off from them, as beed of many Swinesdeng. Particle Continued Tools on Manage the A Yan

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3. And hee fald vinto them, Goe. And when they were come entancy went into the herd of fwine; and behald, the whole berd of fwine ran violently downe a freepe place into the fet, and portified in the waters.

33 And they that kept them, fled, and went there way into

effed of the death.

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34 And behold, the whole ery came forth somer lefts: and when they faw him, they belought him, that he would depart out of their coalls.

CHAP. IX.

2 Chief coverbibe pulfie, y salleth Manthers, to eatib mith publicates and flours.

Md he entted into a thip, and palled ouer, and came into his

[] owne cities

- 2 * And behold, they brought to him a man ficke of the pal- * Marke fie lying on a bed; and lesis seeing their faith laid voto the ficke 2.3. luke of the palie, Sound, be of good cheere, thy finnes are forgi- 5.18, uen thee.
- 3 And behold, certaine of the Scribes faid within themselves,

4 And Ichis knowing their thoughts, faid, Wherefore thinks ye cuilt in your thoughts?

5 For whether is it caffer to fay. Thy finnes be forguenthee,

or to fay, Arife, and walke?

6 But that ye may know that the Soune of man hath power on earth to forgiue sinne. (Then saith hee to the sicke of the palse).

Artife take up thy bed, and goe unto thine house.

7 And he arose, and departed to his house.

8 And when the multitude faw it, they marueiled, and glori-

fied God, which had given fuch power vnto men.

part And as Ichus parted foorth from thence, he law a man "Mar.a. named Marchew, fitting of the receipt of cuffome 2 and hee lath 14. links with him, Follow me, and he arole; and followed him.

5.27.

To q And it came to passe, as less sate at meat in the house, behold, many Publicanes and softerscame and sate downe with him and his disciples.

11 And when the Pharife s faw if, they faid vnto his disciples, Why eateth your Master with Publicanes and finners?

12 But when leas heard that, her taid vnto them, They that be whole, need not a Physician, but they that are ficke.

13 But goe ye and learne whee thas meaneth, * I will have chap. 1 . 7

mercy and not facrifices for I am not come to call the righteons, but finners to repentance.

T.Tim. 14 Thereame to him the disciples of John, saying, * Why doe we and the Pharifees faft oft : but thy disciples faft not ? 1.15.

Mar. 2. 15 And Jelus laid vnto them, Can the children of the bridechamber mourne; as long as the bridegroome is with them? But 18. luke B-33the dayes will come, when the bridgroome thall be taken from

them; and then shall they fall.

16 No man buttern a piece of I new cloth write an old garment. OF, YAW, for that which is put in to fill it up, taketh from the garment, and mrought the rent is made worle.

17 Neither doe men put new wine into old bottels; elle the bottelsbreake, and the wine runneth out, and the bottels perish: but they put new wine into new bottels, and both are preferued.

18 4 While he spake these things voto them, behold, there came a certaine ruler and worthippedhim, faying, My daughter is even now dead; but come and fay thine hand voon her, and the shall line.

19 And leftes arole, and followed him, and fo did his discuples. 20 (And behold a woman which was diseased with an iffue

of blood twelve yeeres, came behind him and toxched the hemme of his garment.

21 For the faid within her felfe, If I may but touch his garment, I shall be whole.

22 But lefus turned him about, and when he law her, he faid, Daughter, be of good comfort, thy faith hath made thee whele. And the woman was made whole from that houre)

23 And when lefus came into the rulers houle, and law the minftrels and the people making a noile,

24 He faidvnte them, Gine place for the maid is not dead but Reepeth. And they laughed him to fcorne.

25 But when the people were put forth, he went in, and tooke her by the hand; and the maid arofs.

26 And I the fame hereof went abroad into all that land.

27 TAnd when leftis departed thence, two blinde men followed him, crying, and laying, Thou forme of David, have mercie an vs

28 And when he was come into the house the blind men came to him : and lefus faith vinto them, Beleene ye that I am able to doe this? They faid wnte him, Yes, Lord.

Then touched he their eyes, faying, According to your faith, he it vato you.

To And their eyes were opened and I fus ftraitly charged them faring See that no man knowie.

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CHAP. X. 31 But they, when they were departed, foread abroad his fame in all the countrey. 32 4 *As they went out, behold, they brought to him a dumbe * Luke man possessed with a denill. 33 And when the devil was caft out, the dumbe fpake, and the * Chape multitudes marveiled, laying, It was never fo feene in Ifrael. 112.34. 34 But the Pharifees faid, " He cafteth out the depils through mar.g. 22 the prince of the deuils. Land receive the movement of the luk. L. L. C. 35 * And Ielus went about all the cities and sillages , tea. * Mar. 6.6. ching in their Synagogues, and preaching the Golpel of the king- luk. 13.28 dome, and healing enery lickenesse, and enery disease among the * Marke 36 4 * But when he faw the multitudes, he was mooned with | Or, were compassion on them, because they | fainted, and were scattered a - myed and broad, * astheepe having no thepherd. 37. Then faith bee vote his disciples, * The harnest truely is , Name plenteous, but the labourers are few. 8 Pray ye therefore the Lord of the harneft, that he will fend * Luke forth labourers into his haruest. 1 16 30 , 0 21 - 10.3. CHAP. X. 3 The Apostles are sent to doe miracles & 5 and to preach. Nd * when he had called vnto him his twelue disciples, he * Market A gane them power | againft vncleane fpirits, to caft them out, 3.15. luke and to heale all maner of fickeneffe, and all maner of difeate. 2 Now the names of the twelve Apoltles are theles The first, Or, every Simon, who is called Peter, and Andrew his brother, lames the Sonne of Zebedee and John his brother ? 3 Philip and Barthelemew, Thomas and Matthew the Publicane, lames the sonne of Alpheus and Lebbeus, whose surname was Thaddeus: 4 Simon the Canaanite, and Iudas Iscariot, who also betrayed him. 5 Thefe twelve lefusfent foorth , and commanded them, faying, Goe not into the way of the Gentiles, and into any city of the Samaritines enter ye not : 6 A Bargoe rather to the loft fheepe of the house of Ifrael. 7 And as ye goe, preach, faying, * The kingdome of heaven is 13.46. * Luke at hand:

8 Heale the licke, cleanfe the lepers, raife the dead, caft out de- 10.9.

9 * Pronide neither gold, nor filuer, nor braffe in your luke 9.3.

Le Nor ferip for your journey, neither two coates, neither | Orges.

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mercy and not facrifice: for I am not come to call the righteous, but funers to repentance.

14 Thencame to him the disciples of John, Lying, TWhy T.Tim. ve and the Phariless faft oft : but thy disciples faft not? 1.15.

15 And Jehr laid onto them. Can the children of the bride-chamber mourne, as long as the bridegroome, is with them? But # Mar. 2. 18. luke the dayes will come, when the bridgroome hall be taken from 5.33-

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16 No man puttern a piece of I new cloth write an old garment. Dryam, for that which is put in to fill it vy, taketh from the garment, and BY THthe rent is made worle.

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1 29 Then touched he their eyes, faying, According to your faith, he it vato you.

And their eyes were opened and I Jus Braitly charged them Ching Section go man know if the state of and 16 But

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MCHAPAX. 2 31 But they, when they were departed, forcad abroadhis fame in all the countrey. visation of the a second services 32 ¶ *As they went out, behold, they brought to him a dumbe. * Luke man peffeffed with a deuill. And when the devil was caft outsthe dumbe forke, and the * Chap. multitudes marveiled laying It was neverto feene in liracl. 11 12.34. 34 But the Pharifees faid, " He cafteth out the depils through marig 22 the prince of the details a cut and he mo return to market reference luk. LE. 2. 35 * And lefus went about all the cities and sillages , tras * Mar. 6.6. ching in their Synagogues, and preaching the Golpel of the king- luk. 12.28 dome, and healing enery fickenesse, and enery disease among the * Marke people. 36 4 But when he faw the multitudes, he was mooned with | Or, were compassion on them, because they | fainted, and were scattered a syred and broad, * as theepe having no shepherd. Then faith hee vote his disciples, "The barneft truely is " Name 38 Pray ye therefore the Lord of the harneft that he will fend * Luke forth labourers into his haruest, the see and hat are maily n 10.2. The section of CHAP. X: odinino all' or 3 The Apostles are fint to doe miracles & 5 and to preach. A Nd * when he had called vnto him his twelve disciples, he * Market A gane them power lagainft uncleane fpirits, to caft them out, 3.15. los and to heale all maner of finkeneffe, and all maner of difeate. 9.14 Now the names of the twelve Apolities are thefer The first, | Or owen Simon, who is called Peter, and Andrew his brother, lames the Sonne of Zebedee and John his brother 3 Philip and Barthelemew, Thomas and Matthew the Publicane, lames the sonne of Alpheus and Lebbeus, whose forname was Thaddens: and son like a warmy of Levis 4 Simon the Canaanite and ladas Iscariot, who also betrayed Buck to 41 4 1 6 Thefe twelve lefusfent foorth, and commanded them faye -00 h ing, Goe not into the way of the Gentiles, and into any city of the \$1.00 Samaritanes enter ye not touch yads it about d wh schools & pais 6 Bargae rather to the loft ficepe of the hoofe of Ifiach 7 And as ye goe, preach, faying, * The kingdome of heaven is 13.46. at handsanidsere i oradi tal " i saeles disone emiliarielle les 8 Heale the ficke, cleanfe the lepers, raife the dead, caft out de- 10.9.

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c.18.	11 * And into what focuer city or towne we shall enter entituits
* Luke	who is worthy and there shielt sill ye goe thence, with a second
10.8: 1.11	who is worthy and there shids hill be poet hence. It is a light to a large shift of the large shift is a large shift of the lar
.0200	34 And if the houle be worthy, let your peace come opon it:
1224	but if it be not worthy let your peace returne to your a hangle a
*Make	but if id be mot worthy let your pende returne to your a charie a
S.LL. Mol	words twhen we depart out of that house are city. I hake off the
*Ades	deff af your feet a and bait le trovie may solat bat & ze
RESEN	daft of your feet;
that ice	land of Sodom and Gomorsha in the day of judgement, then for
6.,4.	that city.
buke	TE P Behold, I fend you fourth as theepe in the middelt of
bergenet.	woodhest bee yee therefore wife as ferrents, and harmeleffe as
LOn Grow	douce, " asther of games somether " brond
PASIBILITY .	17 But beware of men: for they will deliner you ve to the
27.17.	connects, and they will foourge you in their Bying ogues
pal 1 *	18 And weethall be beaught before pour suours and kines for
.2.01	my fake, for a testimony against them, and the Gentales all and!
* Mar.1 2	. 19 * But when they deliner you up, take no thought, bow or
11. luke	what ye shall speake, for it shall be given you in the same houre
22,11.	what ye shall Deake.
schald t	as For it is not yee that fpeake, but the Spirit of your Father,
281.215	which freaketh in your residence has the common or need at
* Luke	at #And the brother thalf delines up the brother to death
20160	and the father the children and the children that rafe vo against
	Simon, who is cultish by sugard or made shine best prises with
* Marke	22 * And ye shall be invested all men formy Names lakes but
13.13.	ho that enderett to the end, fhall be funed, bad bag uftel
	24 Bat when they performe you inchiscitis, fierve intuano.
1 Or, end,	ther a for verely I fay vnto you, yee thall not I have gone ouerthe
or fruits.	cities of the hittele Same of man become
* Luke	24 * The disciple is not about his mafter , nor his servanta-
6.40.	bouethis forditiettus des dinast unstable en een statt
joh.13.	2 y le is enough for the disaple thathe be as his mafter, and
16.	the fermant as his lord : If they have called the Matter of tile
Asish Y	hand Belletinh, how much more thall they call them of his
* Marke	Monthold 2 20 th Double to 1 1 th the state of the A to
4.23	20 Four them not therefore: " for there is nothing immediate
luke 8.	that the limet be reutenled; and hid; that fhall not be knowen
17-and	37 What I tell you in darkenede, that freske vee in light,
11.1.	and what yet heare in the eare, that preach yee sponthe house
« Luke	toos.
2434 10	26 * And fore not them which hall the body, but are not able

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to kill the foult I but rather feare him which a able to define I low in both foole and body in hell. The man and help of the both of the tot out the 39 Age not swofparrower fold for all farthing and one of them buffe Shall not fall to the ground without your Father. 30 "But thevery haires of your head are all mumbred." m the o-31 Feare yee not therefore, yee are of more valuethen many signall as foarrowes. 22 * Wholomer therefore thall confelle me before men, him senth part will I confesse also before my father which is in heaven. of the Ro-33 " But wholoener that denie me before menham will I allo mone pedenie before my Pather which is in heaven, don't store ber poor 34 "Thinke not that I am come to fend peace on earth: I came " 1. Sam. not to fend peace, but a fword. 14.11. 25 For I am come to let a man at variance "against file father, affe 27. and the daughter against her mother, and the daughter in law a- 34. guest her mother m law. k Luke 36 And a mans foes that bethey of his owne hor fhold. 12.8. 37 * Hee that loueth father or mother more then mee, is not * Mat. 8. worthy of mee : and he that loueth forme or daughter more then 28.10k.9. me, is not worthy of the. 26.2.tim. 18 * And he that taketh not his croffe, and followeth after me, 2.12. is not worthy of me. Luke 39 *He that findeth his life, shall lofe it: and he that lofeth his 12 51 life for my fake, fhall find it. *Mic.7.6 40 4 He that receiveth you receiveth me and he that recei * Luke neth me peccineth him that fent me. 14 26. 41 Hethat receive th a Prophet in the name of a Prophet, fal & Chap. receives Prophets reward and he that receiveth a righteour man 16.24. in the name of a righteous man , thall receive a righteous mans luk 9.2%. reward. mar. 8.34 42 * And wholoener shall give to drinke one of the felt- + loha the onesa cup of cold water onely in the name of a disciple vere- 12.25. ly I fay voto you, he shall in no wife lose his reward. Luk to. CHAP. XI 1 6John John Scudesb to Christ. 7 Christs answere. 12.20. Nd it came to paffe, when lefus had made an end of com- * Market A manding his twelve disciples, hee departed thence to truch andto preach in their cities.

2 * Now when John had heard in the prilion the workes of

Christ, he fene two of his disciples,
3 And faid unto him, Art than he that should come? or doe

we looke for another?

4. Ich sanforced, and faid onto them, Goe and thew John againe these things which ye doe heare and see.

Eley : The blindereceive their fight, and the lame walke, the le-35 Cm pers are cleanfed, and the deafe heare, the dead are raifed up, and Elay ... the poore have the Gofpel preached to them. Stale

And bleffedishe, who foener shall not be offended in ma. 7 (Andas they departed, lefus began to fay to the multitudes concerning John, What went ye out into the wild rneffe to fee? A reed shaken with the winde?

8 But what went ye out for to fee? a man clothed in loft raiment? Behold they that weare fost clothing are in kings honses.

But what went ye out for to feet A Prophet? yea, lay vnto you and more then a Prophet.

> For this is hee of whom it is written, * Behold, I fend my meffenger before thy face, which shall prepare thy way before thees

> II Verely I fay voto you, Among them that are borne of women, there hath not rilen a greater then Tohn the Baptift : notwithfranding he that is least in the kingdome of hear en, is greater then he.

> 12 * And from the dayes of John the Baptilt, vatill now, the kingdome of heaven | fuffereth violence , and the violent take it by force

13 For all the Prophets, and the Lawe prophelicd vital

14 And if yee will receive it , this is * Elias which was for to come.

15 He that hath eares to heare, let him heare.

*Mal.4.5. 16 C * But whereunto thall I liken the generation? It is like vnto children fitting in the markets, and calling vnto their fellowes,

17 And faying, We have piped ente you, and ge hatte not da nceds we have mourned vnto jou and ye have not lamented.

18 For John came neither eating nor drinking, and they fay,he hath a deuill.

19 The Some of man came eating and drinking, and they say, Beholde, a man, glottonous, and a wine-bibber, a friend of Publicanes and finners, but wiledome is inflifted of her children.

20 4 Then began hee to vpbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wee ynto thee Cherazin, wee vuto thee Bethfaida! for if the mighty workes which were done in you, had beene done in Tyre and Sidon, they would have repented long agee in fackcloth and afhes.

12 Bit I fay vote you a It shall be more tollerable for Tyre

Luke 10.13.

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Temple.

CHAP. TIT and Sidon at the day of hidgement, then for you. 23 And thou Capernaum, which art exalted voto heausing fhalt be brought downe to kell? For if the mighty works which have been done in the chad been done in Sedom, it would have J. B. S. F. remained vntill this day. But I fay vinto you, That it that be more tolerable for the land of Sodom in the day of judgement, then for thee. 25 9 * At that time lefusantwered, and faid, I thanke thee, * Luke' O Father, Lord of heaven and earth, because thou haft hid these 1 0,23, things from the wife and prodent, and haft renealed them vato babes. 26 Enen fo, Pather, for to it feethed good in thy figlit. 37 * All things are delivered ento mee of my Father : and * John no man knoweth the Son but the Father! " neither knoweth any 3.35. man the Father lane the Sonne, and he to whomsever the Sonne * John will reueale him. 18 Come vito mee, all ye that labour, and are heavy laden, and I will give you reft. dit 29 Take my yoke voon you, and fearne of me, for I am * Iere.6. meeke and lowly in heate: and yee that ande reft vnto your 16. fooles. * I.Iohn 30 For my one is calle, and my burden is light. 中華語 古 the "Behold my heresty when he below before the my below shie 1 The difeples placke the same of come on the Salbath. 31 Biaf-. THE HOOV THE phemieagainft the holy Glost. T that time, * Iefus went on the Sabbath day thorow the * Mar. 3. Corne and his disciples were an hungred, and began to plucke 23-luke 6. t.deutthe cares of corne, and to cate. 2 But when the Pharifesfawit, they laid vnto him, Behold, 23.35. thy disciples doe that which is not lawfull to doe voon the Sab-*1.Sami. bath day. 3 But he faid voto them . Hate ye not read " what David did 21.6. when hen he was an hungred and they that were with him, Exed. 4 How hee entred into the house of God ; and dideate the 29.33. Shew bread, which was not lawfull for him to eate, neither for lenit 8. them which were with him, *but onely for the Priefts? 5 Or have yee not read in the * Law, how that on the Sab- 24.9. bath dayes the Priests in the Temple prophane the Sabbath, and * Num.

6. But Ifay vinto you, That in this place is one greater then the * Ofc. 6.

mercy

7 But if yee had knowen what this meaneth, * I will have 13.

mercy and not factifien, yee, would use have condemned the

For the Sening of map is Lord unon of the Sabbath day.

And when her was departed thence, her went one their

Synagogue. War.3. 1. lok 6.6.

a . T And behold, there was a man which had his hand withered, and they alked him, laying, is it lawfull to heale on the

Sabbath dayes I shat they sught accode him.

14 And he faid unto them. What man shall there be among you, that shall have one theepe, and if it fall into a pit on the Sabbath day will be not be bbath day, will he not lay hold on it, and lift it out?

12 How much then is a man betrer then a fheepo? Wherefore

it is lawfull so the well on the flabbath dayes.

13 Then faid he to the man, Starteh floors thine hand; and her dretched it foorth , and it was removed whole . like as the other.

Bor tooke manfell.

14 Then the Phyrifes went out, and I held a councell againft him how they might deftrey him.

1 9 Bot when lefne knew it he withdrew himfelfe from thence, and great multitudes followed him and he healed them all.

16 And charged them, that they thould not make him knowers 17 That is might be fulfilled which was fooken, by Efairs the

Prophet laying,

* Eby 43.1.

18 * Behold my ferunt whom I have chosen, my beloved, in whom my fonle is well pleased: I will put my Spirit ypon him, and he shall thew indgement to the Gentiles.

19 He shall not strine, nor cry, neither shall any man heare

his voice in the ftreetes.

39 Abruikd reedshall be not breake and smoking flaxe shall he not quench, till be fend forth indgement vnto victory.

25 And in his Name thall all the Gentilestruft.

Luke 11.14.

9.34.

23 5 Then was brought wate him one possessed with a denil blind, and dombe : and he healed him, infomuch that the blind and dumbe both fpake and faw.

23 And all the people were amazed, and faid, Is this the

Sonne of Danid? Chap.

24 * But when the Pharifes heard it , they faid , This fellow doeth not cast out dealls, but by Beelzebub the prince of the de nile.

25 And lefus knew their thoughts, and faid worothem, Every kingdome divided against it selfe, is brought to desolution; and enery city or house divided against it felfe shall not stand.

26 And if Saran caft our Saran, he is divided against himselfe:

how thall then his kinedome fland?

27 And

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children call them but I Therefore day thelibe your lodges.

un al Gad iscome appayothers a stabilistical and second 39 Or cife, how can one enter into a fixong mate house, and foole his gapile, except he first blade she fixing man 2 madeben he will Gottle his house.

50. He shot is matterith mo, is against mee : and he that guitereth not with me, Cattereth should be went to me gland a land . Mar A

31 | Witessfore I by onto you, "All mener of finne and blaf- 28 luke pheruic shall be forginess water men : but the blaspheny against 12.50.

the last Ghaft thall not be for finen who metter and their a sight \$ 2. And who former freshe the a word against the Sound of min. 2 & it thall be for given him t but who former freshe the word against the hely Ghoft, it shall not be forginen him, weither inchis world, meither in the world to come.

33 Either make the erec good , and his fruit good : Or elle make thic tere corrupt, and his fruit corrupt s For the tree is

.

34 O generation of vipers, how can yee, being enill, toeske knowen by his fruit. good things? * For our of the abundance of the heart the mouth . Luke 3

Seeketh . 35 A good man out of the good treafast of the heart beingeth frorth good things a and surraill man out of the suill treature

bringeth forth cuill things. 36 But I fay ones you , that every idle word that men fhall Geake, they shall give accompethezeof in the day of judgement.

37 For by thy words thou shalt be justified, and by the words

choughair be sandemned.

38 q " Then cortains of the Scribes and Pharifees, answered, Chip. faying, Mafter, we would fee a figne from thee. 39 But he answered, and faid wow them , An enill and adul. P1, 29. 1.

termus generation seeketh after a figne, and thereshall no figue be cor. 1.2 2, given to u, but the figue of the Prophet longs.

40 * For as longs was three dayes and three nights in the * long. I. whales belly so shalkthe Soune of man be three dayes and three 17.

nights in the heart of the earth.

4. The men of Nineuelhall rife in judgement with this generation, and shall condemne it, * breamse they repented at the *Ioua 3.5 presching of lones : and behold, a greater then lones is here.

42 The Queene of the South Shall vise up in the audgement 10,1. with this generation and shall condenne it 2 for thee came from the vicerniost parts of the earth to beare the wifedome of Solomon, and behold, a greater then Solemon is here.

wat When the vaclence phie is gone out of a man, he wal-* Luke keek thorow dry places, feeking reft, and findeth none. " arbitis E1.24. Then helich will returne into mine from hence I came out: And when he is come, he findethelt emptie were. and gamilhedeen green fire a fireng maballining ban 45 Bliengoeth he and takethwith himfelfe feuen other forrits more wicked then himfelfe, and they enter in and dwell there: * And the laft flate of that man is worfe then the first. Even fo * Heb. fhall it be also vnto this wicked generations and they somethat 6.4.and 46 While he yet talked to the people; behold, his mo-10,26.2. ther and his brothron flood without, defining to fpeake with him. pet. 2.20. 47 Then one faid wate him, Behold, thy mother and thy bre-* Man. 38 thren fland without defiling to freakewith thee www hand 2 & 3 t.luke 48 But he answered, and faid voted him that told him Who 8,10. is my mother ? and who are my brethren ? in the larger sais 49 And he stretched forth his hand toward his disciples, and faid, Behold my mother and my brethren 5 . For whosever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother. 3.4. O generation of varies, been a see, being early, breske

good canged " For old Cac Stad Hoos to seed the mouth a take

3 Of the somer and the seed. 24 Diners other parables. 34 Why to Christ frake m Plorable on been sale to no nem been &

* Mar.4.1 He fame day went lefes out of the house, * and face by the city forth could three to

> 2 And great moltitudes were gathered together voto him . fo that he went into a flaip and fate, and the whole multitude flood on the shore but the state of the state of the state of the

3 And he foake many things voto them in Parables, faying, * Lak.8.5 * Behold, a fower went forth to fow.

4 And when he fowed, fome fectors fell by the way fide, and the fonles came and renoured them vp.

5 Some fel upon flony places where they had not much earth: and foorthwith they forang up y because they had no deepenete of earth.

6 And when the Sunne was vp, they were feorched: and becapfe they had not root, they withered away.

7 And feme fell among thornes: and the thornes fprung vp, and choaked them.

8. But other fell into good ground, and brought foorth fruit, f eme an hundred fel difome fixty fold, feme thirty fold.

Who hath cares to heareslet him heare,

10 And his disciples come, and faid vito him, Why freakeft shou ynto them in parables? It was it will a the forest answers

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CHAPAXILL.

at Heanfaered, and faid unto them . Because it is given vyto you to know the mysteries of the kingdome of heaven, but to thomicis not ginen.

12 * For wholocuerhath, to him hall bee guen, and hee fhall * Chap. have more abundance; but who focuer hath not, from him thall

be taken away, even that he hath.

13 Therefore speake I to them in parables : because they keing, fee not: and hearing, they heare not, petther doe they understand.

14 And in them is fulfilled the Prophecy of Elaias, which fayth, * By bearing yee thall heare, and thall not yuderfrand; and

feeing ye shall fer, and thall not perceive.

I .iohn 15 Forthisp onles heart is waxed groffe, and their earcs are 12.40. dull of hearing, and their eyes have they closed, lest at any time acts 28. they (hould fee with their eyes, and heare with their eares, and should understand with their heart, and should be converted, and 11.8. I should heale them.

16 But bleffed are your eyes, for they fee ? and your eares, for

they heare.

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17. For verily I fay vnto you, * That many Prophets, and righ- * Luke teous men have defired to fee tholethings which ye fee, and have 10,24 not feene them; and to heare those things which yee heare, and haue not heard them.

18 Heareye therefore the Parable of the fower.

19 When amy one heateth the word of the kingdome, and understandeth it not, then commeth the wicked one, and catcheth away that which was fowen in his heart : this is hee which received feed by the way fiele.

20 But he that reci ued the feed into flory places, the fame is

he that hearesh the word, and anon with joy receiveth it:

21 Yet hath he not roote in himfelfe, but dureth for a while ? for when tribulation or perfecution ariseth because of the word

by and by he isoff nied.

22 Hee also that received seede among the thornes, is hee that heareth the word, and the care of this world, and the deceitfulneffe of riches choke the word, and he becommeth ynfenitfull.

23 But hee that received feede into the good ground, is hee that heareth the word, and understandeth it, which also beareth fruite, and bringeth foorth, fome an hundred felde, fome fixtie, fome thirtie.

24 Another parable put hee foorth vnto them, faying. The kingdom of heaten is likened vato a man which lowed good feed

in his fieldt

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* E[a.6.9.

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Section 2

mark.4.

25 But while men flept, his enemit came and forced tares among the wheat, and went his way. 26 But when the blade was forung up, and brought foorth

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frite, then appeared the pares alfo.

37 So the fermites of the houtholder came, and layd vino him, Sir, didft not then few good feed in thy field? from whence then hath it tares?

18 Hee faid voto them, an enemie hath done this. The Frmues faid water bim , Wilt then thenthat wee goe, and gather them vp.

19 Buthefaid, Nay: left while ye gather up the tares, ye root

yp also the wheate with them.

36 Let buth grow together vitilithe harveft: and in the time of harnest, I will say to the respers, Gather together first the tares, and binde them in bundels to burnethem : but gather the wheat into my barne.

31 Another parable put he foorth vnto them, bying, "The kingdome of heaven is like to a graine of muftard feed, which a man cooke and fowed in his field.

32 Which indeed is the least of all feeds : but when it is

growen, it is the greatest among herbes, and becommeth a tree: so that the birdes of the ayre come and longe in the branches

33 The kingdome of bezuen is like vnto leanen which a women rooke, and hidde in three f measures of meale, till the whole was leavened.

34 * All these things spake lefus vato the multitude in para-

bles, and without a parable spake he not with them.

45 That it might bee fulfilled which was fooken by the Prophet, faying, * I will open my mouth in parables, I will veter things which have beene kept fecret from the foundation of the

36. Then Iches fent the multitude away, and went into the house ; and his d fei, les came vato him , faying , Declare vato vs the parable of the tares of the field.

37 He answered, and faid onto them, He that fowerh the good

feed : is the Sonne of man.

38 The field is the world, The good feed, are the shildren of the kingdome : but the tares are the ch'ldren of the wicked one,

39 The enemy that lowed them, is the deuill. * The hasveft, is the end of the world. And the respensare the Angels,

40 As therefore the tares are gathered and burnt in the fire to thall it be in the end of this world.

at The Sonne of man shall fend fourth his Angels; and they Dall

* Mark.4 20.luke 13.19.

* Luke 17.20. + The board in

Greeke is a Tricafare gou-Beinning about a pecke and

an balfe. manting listle more shen 4

Ding. Mette.

4.33. * PGI. 28,1.

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hall gathersont of histing dame all athings that offend, and them | Or fame d tares 42 And shall coft them into a furnace of fire ; there shall had foorth waiting and gnaffring of stoch. 49 *Theo fhall the righteous laine forth asthe Sonne, in the * Din. o him hingdome of their Father. Who ligth cares to heare let him 12/3. ethen heare. b 44 Tagaine the kingdome of hearm is like unto creature bid rer 24,200 5 246 in a field, the which when a wan both found , he hideth, and for . 197 joythtreef, goeth and felleth all shat he hatb, and buyeth that 0H 1 4 POOL feld. 45 Againe the hinedome of housen is like wato a merchant man feeking goodly pearles 66 Who when he had found one pearle of great price, hee went and fold all that hid had and bought it . Chap. 47 Againethdkipgdomeof beauen is like anto a get that 36.10 was cast into the sea and gathered of enery kind 3148, Whichwhen it was full , they drew to Chare, and fate downe, and gathe red the good into welfels, boy east the bad away. 49 So thell it be at the end of the world: the Angels the !! come forth, and Guer the wicked from among the inft, 50 A id thall caft them into the furnace of fire: there thall be wailing and gnothing of toeth. 1. X4: lesisfacts varo them Haur ye understood all thefethings? They fay ento him Yes allord to los it signared to In go Then faithe was them. Therefore every Scribe which is instructed voto the kingdome of heaven, is like voto a man that is an hoofmalde souhich beingeth fombiout of his treature things es aret and when the recele had blocker water 5: ¶ And it came to pallet that when left shad finished thefe 01.2 gis: " Am) when hee was come into his on me country, bee *Mar. 6.1. ranghe them in their Syriagogue, infomuch shat they were afte-Toke 4.16 mithed and faid, Whence bath this man this wifedome, and * lohn gide away, that they may goe into the willyow yelldgin slatt 6.42 95 * Is not this the Carpengers forme? Is not his mother called Mary Pandthis brechien Hames and Johnstand Simon; and Indas? 56 And his fifters, are they not all with vs? whence then hach this man all these things to the mile or well as the 57 And they were offended inhum. But I efus faid who them, * A Prophet is not without honoir; faut in his plante country, *Mar. 4 4 19 And We commended the month walned and will with ex 18 And he did not many mighty works there, because of their job. 4.44.

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Herods opinion of Christ. 10 John Baptist beheaded, 17 Pine loaves and the offhes.

*Mar 6. 14 luk 9.

7. Orare mought by him. * Luke

2.19. * Leuit 18.16.8 20.21. * Chap.

21.26.

AT that time "Herod the Tetrarch heard of the fame of Ichis, is rifen from the dead, and therefore mighty worker doe thew forth themselves in him

3 For Herod had layd hold on John, and bound him and put him in prilon for Herodias fakelhis brother Philips wife.

4 For John aid vnto him . It is not lawfull for thee to haue her.

3 And when he would have put him to death, he feared the multitude, * because they counted him as a Prophet. 8 But when Herods birth-day was kept, the daughter of He-

rodias danced beforethem, and pleafed Herod. Is here we 7 Whereupon he promised with an oath, to give her what-

focuer the would afte. thus call there is sur until the call 8 And the, being before infrieded of her mother, faid, Gine

me here lohn Baptiffs head in a charger. Is her the him and a 9 And the king was forry; neuerthelesse, for the oathes soke,

and them that fate with him at meate, he commanded it to bee giuen her :

10 And he fent, and beheaded John in the prison.

II And his head was brought in a charger, and given to the damofell, and the brought it to her mother.

12 And his disciples came, and tooke up the body, and buried it, and went and told lefts.

*Mar.6. 22 Juke 9.20.

13 The When Tehis heard of it he departed thence by thin, into a defert place apart: and when the people had heard thereof, they followed him on foot on of the cities.

1 4 And lefis went forth, and faw a great multitude: and was mooned with compassion toward them, and he healeth their ficke.

15 The And when it was evening, his disciples came to him, faying, This is a defert place, & the time is now past, fend the multitude away, that they may goe into the villages, and buy themfeluest victuals of some formula same in bound of

16 But lefus faid vnto them . They need not depart , Gineye them to care who fee them I a town wade a grant it and for an

17 And they fay voto him, We have here but fine loanes and two fiftes had and med and a large stress of the A

18 He faid Bringthem hither to me.

19 And he commanded the multitude to fit downe on the graffe and teake the five loavesy and the two fiftes and The group of the looking up to heaven, hee bleffed, and brake, and gave the loàues

* Ieh.6.

5 mark

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6 8. Tal.

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losues to his Difiples and the Diffiples to the multitude. Hay It will

20 And they did all cate and were filled ; and they tooke vp of the fragments that remained, swelve balkets full:

21 And they that had eaten were about fine thouland men be-

fide women and childrent one and he had he disciples to get into a thip, and to goe before him unto the other fide, while he four the multimates aways on a result in the multimates aways be went op *Mar. 4

into a mountaine apart to pray: "and when the enening was come, 46.

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he was there alone; whom and so radist it you regreed he 24 But the thip was now in the midst of the fea, toffed with 16.

wattes : for the wind was contrary.

2 5 And in she fourth watch of the night, lefus went vato them . 1

walking on the feat and the feat and the feat they are the feat they were troubled bying the is a wirth and they cryediout for combandenents of then. fearc.

27 But ftraightway befus spake wire them, faying, Be of good

cheere: It is I be not afraid.

, 18 And Peter answered him, and faid, Lord, if it be thou bid me come ynto thee on the water.

29 And he faid Come. And when Peter was come downe

out of the hip he walked on the water to goe voto lefus. 30 Bet when he faw the wind heifterous he was afraid; and lov.

beginning to finke, he cryed faying if ordifane me. fireng. caught him, and faid water him a O thou of little faith, wherefore

didft then doubt ? by here, ting land 32 And when they were come into the thippe, the winde

cealed

Are ve a fin vet without 33 Then they that were in the ship, came and worshipped him, Taying, Of a trueth theu art the Sonne of God.

34 4 * And when they were gone ouer, they came into the * Mar. 6.

land of Genefaret. an ada aid ab eada b

35. And when the men of that place had knowledge of him, they fer to it isto all that countrey round about, and brought vnto him all that were difeated,

36 And befought him, that they might onely touch the hemme of his garment; and as many as touched, were made perfichly

whole.

Gul commandements, and mens traditions, 18 What defileth agreement to hat adjusted the first to the first to the first to

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Will. Pil	"THen weining potietes Serbies and Physicapi hich were of the
	and they did all sace and were illeging inches as
	2 Why doe thy disciples transperte the tradition of the Ph
	dess' for they walk not their hands when they eare bread. 15
	3 But he answered and faid voto elem, Why dee you also
	erangerale the Communication of God by your their half
	For God commanded, Gring, "Reining thy father and free
Exod.	ther: And hethat curieth father or mother; lee him die the deletin
deut. 5:16	Die je Gy, Wholeser findl fly to his lieder or his mother,
* Exod.	6 And honour not his father or his mother; bee final bie free.
31.17/	Thushaue ye made the commandence of God of none effect, by
leuit.20.	wour tradition
9. pro.20	
20.	8 * This people draweth nigh water me with their months and
* Mar.7.	honometh me with their lips : but their heart is fire from me.
\$1.12·	But in value they doe worthome, teaching for dourates,
	the commandements of men.
* Elay	ye And lice called the multitude , and feld vitto them,
19.14.	Heare and understand.
	is a Not that which goeth fries the month of fleel a than a but
	that which commeth out of the mouth this delicer a man-
	Then canic his distiples, and fayd voto him, Knowes thou
A 16.00	that the Phintes were offended, after they bear a this bying?
* Manife	
* John	a 4 Estenchalore, whey be Bried leading of the Blind. And
15.2	if the blad lead the blad both than fall into the disch.
* Luke	s * Then answered Peers , and land onto him D. Arteunia
7.39.	Then answered Peter , and tayd onto him Dellare onto
	16 And Ichus faid, Are ye a'fo yet without understanding ??
	The yenor yet while thand, that what locuer entreth in at
	the mouth goeth into the bell y and is cast out into the draught?
2.111	18 Bill thore things which proceed out of the month come
14.	forth from the heart, and they deble the man, 1 15 100 10 botal
* Mar.7.	
12	adultaries, fornications, thefis, to her impelle, bufflemies.
* Gen.6.	
	onwallers hands, deffects not a man.
	Then lefter went thence, and departed into the coafts
24.	of Tyre and Siden.
	coaffs, and ericely ato him, a, ing, Have merry on me, O Lord, thou
	fonne of David,my daughter is grievously vesed with a denil
	South of Danielary designate Benedicty Texts with a demand

VOHAP SML?

and belought him, laying, Send her way, for the cryeth after vs.

24 * But he antwered, and leyd, I am not febt, but vino the * Chap.

loft theepe of the house of Ifrael.

25 Then came the and worthinged him flying. Lord helpe me.
28 But he answered and Bild. It is not meet to take the childrens bread and to caff it so dogs.

27 And the fayd, Frueth Lord & yet the dogs eat of the crums

which fall from their malters table.

> 28 Then lefus answered, and sayd vitte her O woman, great is thy faith a becit vitto thee even as thou will. And her daughter was made whole from that very houre.

29 * And Jellis departed from thence, and came nigh vnto * Mark 7. the fea of Galilee, and went vp into a mountaine, and like downe 21.

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30 *And great multitudes came vive him, having with them * Eny those that were large, blind, dumbe, maimed, and many others, and 35.50 caff them downe at lesis seet, and he heated them.

31 Informet of the multitude wonderd, when they faw the dumb

blind to fee; and they glorified the God of Ifrael.

22 4 Then leas called his disciples vnto him, and said, I * Marke]
have companion on the multitude, because they continue with \$.1.
me now three dayes, and have nothing to est; and I will not fend
them away failing left they saint in the way.

33 And his disciples tay with him, Whence hould we have so much bread in the wildernesseas to fill so great a multitude?

34 And lelis faith onto them, How many loanes have yee?

And they layd, Seuen, and a few little files.

34 And he commanded the multitude to fit down on f ground, 36 And he ctooke the fence loanes and the fifhes, and gaus thankes, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all est and were filled : and they tooke up of

the broken meat that was left, feuen bafkets full.

38 And they that did eat, were foure thouland men, befide women and children?

3.2 And he font away the multitude, and tooke thip, and came into the coaffs of Magdala.

CHAP, XVI

4 The figure of longs. 6 The leanen of the Pharifes and Sadduces.

The *Pharifesalio, with the Sadduces, came, and tempting, *Mar.8.23 defined him that he would thew them a figure from heaven. luk-12.54

20 1

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2 He answered and hid outo them, When it is evening, ye by,

It will be faire wheather for the skie is red.

3 And in the morning, Is will be fowle weather to day for the skie is red and lowing Oye hypocries, ye can different the face of the skin, but can ye not discerne the fignes of the simes?

A wicked and adulterous generation feeketh after a figue, and there that no figne be given ento it, but the figne of the Prophet Ionas. And he left them and departed

5 And when his disciples were come to the other fide they had forgotten to take bread.

Then Iclus faid voto them, Take heed and heware of the Jeanen of the Pharifees, and of the Sadduces.

7 And they reasoned among themselves, saying, It is because we hane taken no bread.

8 Which which lefus perceined, he faid wito them, Oye of little faith, why reason yet among your seluce because yee have brought no bread?

9 * Do ye not yet understand, neuher remember the fue lomes * Chap. of the fine thouland, and how many balkets ye tooke vp 34-17-

T made

1.7.3

10 *Neither the feuen loaucs of the foure thousand, and how * Chap. many balkets ve tooke vp?

II How is it that ye doe not understand, that I freake it not to \$5.34. you concerning bread that ye thould beware of the leanen of the Pharifees, and of the Sadduers?

13 Then understood they how that he bade them not beware of the leaven of bread but of the dockine of the Phrifees, and of the Sadduces.

13 When lefte came into the coafts of Celarra Philippi, he # Mar. 8. afked his disciples, laying, * Who doe men lay that I the some 27. of man am?

luk.9.18. 14 And they faid, Some Jay that thou art lot in the Baptiff, some Elias and others leremias, or one of the Prophets.

15 *He faith whto them. But whom fay yethat I am? * Ioh.6. 16 And Simon Peter answered and faid Thou art Christ the 69. Some of the living Gad.

17 And lefusant vered and faid vnto him, Bleffed art thou Sie mon Bar Ionafor flesh and blood bath not renealed it voto thee. but my father which is in heaven.

Ploh.I. 18 And I fay also vnto thee, that thouart Peter, and vpon this rocke I will build my Church; and the gates of hell (hall not 42. premaile against it.

19 * And I will give vato thee the keyes of the kingdome of Ioh. 20. heaven: and what focuer then thalt bind on earth, thall ne bound in heaven: whatfocuerthou shalt look on earth, shall bee looked 23. in heaven. 20 Then

CHAP. XVIL

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20 Then charged behis disciples that they should tell to man that he was lefus the Christ.

at Promthat time foorth begunne lefus to thew vatahis Disciples how that he must goe varo lernsalem, and fuffer many things of the Elders and chiefe Priefts and Seribes, and be killed, and beraifed againe the third day!

22 Then Peter tookehim, and began to rebuke him, faying,

Be it farre from thee Lorde This thall not be vnto thee.

23 Bat he turned . and faid vito Peter, Get thee behind me, Satan, thou art an offince voto me 't for thou Quourest not the things that be of God, but those that be of men.

\$4 Then faid Ichisvito his Disciples, If any man will come * Chap. oftermelet him denie himfelfe, and take vp his croffe, and follow 10.38.

sagne of mer finderes thems. dipilalisti bitors

25 For whologuer will face his life, shall loofe it and wholo-

ener will look his life for my fake, shall find it. 26: For what is a man profited, if hee thall gaine the whole world and loofe his owne foule? Or what shall a mangive in exchange for his foulch and settle warm

27 For the Sonne of man shall come in the glory of his Father, with his Angels: *and then be shall reward every man according *Phl.62 to his workers attached O to a her borne inte subtil

28 Verely I fay vitto you, * There be some flanding here, 2,6. which shall not taste of death, till they fee the Sonne of man * Mar. 9.3 comming in hit kingdome. I had an indeen to A MA luke 9.37.

CHAP. XVII.

2 The transfiguration of Christ. 14 Her bealeth the buttike.

22 foreselleth bu passion. 25 payeth inbute. ND * after fixe dayes , lefur taketh Peter, lames, and John *Mar 914. This brother, and bringeth them vp into a high mountaine luke 9. A VIII TO THE PROPERTY OF

apart. of sadd anden 2 Andwas transfigured before them, and his face did thine as . Moromy . white the Sunne, and his raiment was white as the light.

And behold, there appeared ento them Moles, and Elias,

St. 4 FAMI PLIST calking with him. 4 Then answered Peter, and fayd vnto lefus, Lord, it is good for vs to be here: If thou wile, let vs make here three tabermacles! one for thre, and one for Mofes, and one for Elias.

5 * While he yet fpake, behold, a bright cloud ouerfhadowed * 2 Pes.I them: and behold a voice out of the cloud, which fayde, This 17. is my beloued Sonne, in whom I am well pleaked a hearengee. se Me lie et les Andre les le reservations at les lies pois

6 And when the discipks heard it they fell on their face, and were fore afraid at the to see the sale of the sale of the

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7 And lefus came and touched them, and faid, Arik, and be not afrayd,

8. And when they had lift up their eyes, they faw no man, faue

Lefus onely.

9 And as they came downe from the mountaine, lefuscharged them, faying. Tell the vision to no man, vntill the Son of man be rifen againe from the dead.

Chap.

to And his disciples asked him, faying, * Why then say the Scribesthat Elias must first come?

mar.9.11. And lefts answered, and faid vate them, Eliastrally shall first come, and restore all things:

13 But I fay vnto you, that Elias is come already, and they knew him not, but have done vnto him whatloeuck they lifted; Likewife thall alfothe Sonne of man fuffer of them.

13 Then the Disciples understood that he spake vnto them of

Iohnthe Baptift.

* Mar.9. 17. luke 9.38 14 4* And when they were come to the multitude there came to him a certaine man kneeling downe to him, and taying,

15 Lord, have merey on my fonne, for he is lunaticke, and fore yexcel for oft times he falleth into the lire, and oft into the water:
16 And I brought him to thy difciples, 8 they couldnot cure him

17 Then Iefus answered, and faid, O faithlesse and peruerse generation, how long shall I be with you? how long shall I safer you? bring him hither to me.

18 And Isfus rebuked the deuill, and he departed out of him?

and the child was cured from that very houre.

19 Then came the disciples to Lefus apart, and faid, Why could

not we cast him out?

Luke

ao And Icius faid vnto them, Because of your vnbeliese: for verely I say vnto you, * If ye have saith as a graine of mustard seed, ye shall say vnto this mountaine; Remouse hence to yondes place: and it shall remoone, and nothing shall be evaposable vnto you.

* Matth. 30.17. mar.9.31. 1 k.9.44.

21 Howbeit, this kind goeth not out, but by prayer and fafting.
22 q*And while they abode in Galilee, lefus faid vnto them.
The Sorne of man thalbebetrayed into the hands of men:

Called in 23 And they shall kill him, and the third day he shalbe raised she origi- againe: And they were exceeding fory.

mill Di. 24 ¶ And when they were come to Capernaum they that redrachma, ceined pribate money, came to Peter, and faid, Docth not your being in mafter pay tribute?

value fifsome pence. 25 He faith, Yes. And when he was come into the house, Iesus preuented him, Gying, What thinkest thinh Simon? of whom doe the kings of the earth take custome or tribute? of their own children, or of strangers?

26 Peter

24 Peter faith unto him. Of ftrangers lefus faith unto him. 10r. a. Then are the children free.

27 Notwithstanding, lest were should offend them, goe is half an thou to the Sea, and cost an hooke, and take up the fish that first owner of commeth up; and when thou hast opened his mouth, thou shalt fiber, me sinde | a piece of money; that take and give unto them, for mee, walne two and thee.

CHAP. XVIII. fixe pence, I Christ seacheth to be humble, 7 Touching offences, 21 and after fine

A T * the fame time came the Disciples water lesus, saying, Who the comes.

A is the greatest in the kingdome of heaven?

* Mar. 9.

2 And fefus called a little child vnto him, and fet him in the 3; dhik 9 midft of them.

3 And faid, Verely 1/2y vmo you, * Except ye be connected, * Chap, and become as little children, yee shall not enter into the king 19 14, dome of heaven.

4 Whosener therefore shall humble himselfe as this little 20.

child, the fame is greatest in the Kingdome of heaven.

5 And who so shall receive one such little child in my Name, receiveth me.

6 * But who fo shall offend one of these little ones which * Mar. 9. beleene in mee, it were better for him that a militone were 42 luke hanged about his necke, and that he were drowned in the depth 17.2, of the Sea.

7 We wate the world because of offences: for it must needs be that offences come; but we to that man by whom the

offence commeth.

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8 Wherefore if thy hand or thy foote offend thee cut them "Chap. S. off, and cast them from the cit is better for thee to enter into life 30 mar. 9 balt or maimed, rather then having two hands or two feet, to be 450 cast into guerlasting fire.

And if thine eye offend thee , plucke it our, and caft it from thee : it is better for thee to enter into life with one eye, 'rather

then having two eyes, to be cast into hell fire.

10 Take heed that ye despise not one of these little ones for I say unto you, that in heaten their Angels doe alwayes behold the face of my Father which is in heaten.

II * For the fonne of man is come to faue that which was loft .* Luk. 39.

12 * How thinke ye? if a man haue an hundred sheepe, and 10.
one of them be gone aftray, doth hee not leave the ninety and * Luk 15.
nine, and goeth into the mountaines, and seeketh that which is 4.
gone aftray?

a3 And if so be that he find it, Verily I say vnto you, he

reloyceth more of that sheepe, then of the ninety and nine which went not aftray.

14 Euerfo, it is not the will of your father which is in hea-

men, that one of these little ones should berish

* Levit. 15 Morroner, * if thy brotherfhall trefauffe against thee; 19.17. goe and cellhim his fault between thee and him alonerif he fhal luk. 17.2. heare thee thou haft gained thy brother.

* Deut, 16 But if he will not heare thee then take with thee one or 19-13. ... two more, that in the mouth of two or three witheles, every iohn.8. word may be established.

17. 2.cor. 17 Andif hee (hal) neglect to heare them , tell it vote the 13.1.heb. Church: But if he neglect to heare the Church, let him be wite

10. 28. thee as an & heather man, and a Publicane.

* 1. Cor. 18 Verily I fay wato you, * Whatfoeuer ye shall bind on earth, 5.9.2 thef shall be bound in heavenand whatfocuer ye shall loofe in earth, fhall be looked in heaven.

19 Againe I fay vnto you, that if two of you fhall agree on 23. 1.cor, earth astouching any thing that they shall alke, it shall be done

for them of my Father which is in heauen. * Luk. 17. 20 For where two or three are gathered together in my Name,

there am I in the midft of them.

A tales 21 Then came Peterto him, and faid, Lord how of fill my brother finne against me, and I forgive him? * will feven times. 759. ounces of 22 lefts faith vnto him, I fay not vnto thee, vntill fenen times

filuer. but, vntill feuenty times fenen. which af-23 Therefore is the Kingdome of heanen likened vnto 2 cerser fine taine King, which would take accompt of histernants

24 And when bee had begun to recken, one was brought vn-

the sance to him which ought him ten thousand | talents

25 But forafmuch as he had not to pay, his lord commanded him to be fold, and his wife, and children, and all that hee hadand paiment to be made.

26 The feruant therefore fell downe, and worthwood him. faying, Lord, hauepatience with me, and I will pay thee all.

27 Then the Lord of that fernant was moved with compassi-

mane peny on, and looked him, and forgane him the debt.

is the eight 28 But the fame fernant went out, and found one of his fellowpart of an fernants, which ought him an hundred | pencesand he laid hands on him, and tooke him by the throte, faying, Pay me that thou which af owest.

> 29 And his fellow fernant fell downe at his feete, and befought him, faying, Haue patience with me, and I will paythee all.

> 30 And he would not; but went and cast him into prison till he should pay the debt.

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31 So when his fellow-ferwants law what was done they work veryfory, and came, and cold wite their ford all that was done,

32 Then his lord, after that he had called him, laid was him, other wicked ferrant, I forgane thee all that door because thou delired time.

3 3 Shouldest not thou also have had compassion on thy fel-

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34 And his lord was wroth, and deline ged him to the tormeti-

tors till he thould pay all that was due vote him.

35 So likewife that my heavenly Father doc also ento you, if yee from your hearts forgine not enery one his brother thear Erelpaties of oth is ment a control of A party of the party of the same income

2 (b) ift bealeth the ficke. 3 and 7 Touching discovering 18 How to attaine eternall life.

A No it came to paffe, *that when Jefus had finished thele * Marage A fayings, he departed from Galilee, and came into the coasts 1.

of ludez, beyond lordane: 2 And great multitudes followed him, & he Fealed them there.

The Pharifees also came vote him tempting him, and laying vnto him, Is it lawfull for a man to put away his wife for eucry chufe?

And nee answered, and faid vacothem, Hane yee not read, that he which made them at the beginning, made them male " Gen.r. and female?

5 And faid, * Forthis cause shall a man leane father and mo. * Gen. z. ther, & shall cleane to his wife: & they twaine shalbe one fiesh.

6 Wherefore they are no more twaine, but one flein. What 5.31. therefore God hath loyned together, let not man put alunder.

7 They by with him, Why did Moles then command to 6.16.

give a writing of divorcement and to put her away? & He faith vino them, Moles, because of the hardne feof your 24.1. hearts, inferred you to put away your wines; but from the begins

hing it was not fo.

9 * And I fay vinte you, Wholeener thall pint away his wife, * Chap-g except it be for fornication, and shall marry another, committeeth 3 2. mat. adultery: and who fo marrieth her which is put away, doth com- 10-11mit adultery.

1. This disciples fay vine him, If the case of the man bee so 18. with his wife, it is not good to marry.

11 But hee faid varo them, All men cannot receive this lay- 11,

ing. fanc they to whom it is given.

12 For there are some Lunuches, which were so borne from their mothers wombe : and there are some Ennuches, which

were made Enpuches of men; and there be Ennaches, which have made themselves Envuches for the Kingdome of heavens fake. He that is able to rescue is let him receive is.

13
Then were there brought vito him little children, that he friend out his habds on them, and pray and the disciples re-

Mark. 1013. luk.18,15 buked them.

To But lefusfild, Suffer little children, and forbid them not to come voto me: for of fuch is the Kingdome of heaven,

rers

day.

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15 And he faid his hands on themand departed thence

16 4 *And behold one came and laid vato him, Good mafter, what good thing thall I doe, that I may have exertall life? W Mark. 30,17. 17 And he faid vote him, Why calles thou me good there luke 18. Is none good but one, that is God; but if thon wilt enter inte 48. life keepe the commandements.

18 He laith vito him, Which? lefus faid, "Thou halt do no * Exed. murder. Then shalt not commit adultery, Thou shalt not steale, 20,13. Thou that not beare falle witnesse.

> 19 Honour thy father and thy mother; and Thou fhalt lone they neighbour as thy felfe.

> 20 The youg man faith vote him, All thefe things have I kept from my youth vprwhat lacke I yet ?

> 21 Iefustaid vinto him, If thou wilt beper congoe and fell that thou half , and give to the poore , and thou shalt have treasure in heaven and come and follow me

> 32 But when the young man heard that faying, hee went away forrowfullffor-be had great possessions.

> 23 Then faid Ichis voto his disciples, Verely I fay vote von that a rich man shall hardly enter into the kingdome of heaven.

> 24 And againe Hay ento you, It is eafier for a camell to goe therew the eye of a peedle, then for a rich man to enter into the ungdome of God.

> 25. When his disciples beard it, they were exceedingly amazed, taying, Who then can be laned?

> 26 But lefus beheld them, and faid voto them, With men this is ynposible, but with God all things are possible.

> 27 Then answered Peter, and faid voto him, Behold, we have forfaken all, and follow thee, what it all we have therefore?

Mark.

20.28

Luke

33.30.

28 And lefusfaid vnto them, Verely I fay vnto you, that yee luk. 18.28 which have followed me, in the regeneration when the Sonne of man shall fit in the throne of his glery, * ye also shall fit your twelve thrones judging the twelve tribes of Ifrael.

29 And every one that hath forfaken houles, or brethren, at fifters or father, or mather, or wafe, or children, or lands, for my Names take thalf receive an hundredfold and thall inherite everlating life.

CHAP. XX nich haue ens fake: 20. " But many that are first, (hall be last, and the last shall be " Chap. CHAP: XX. 19 45 1 1 30.16. mar.10. 4 ten char I Of the labourers in the vinepard. 20 Christ teather his Dif. 31, luke a esples to be lowly. Or the Kingdom of heaven is like vito a man that is an houl- The Ron met te I holder, which went out early in the morning to hire labou- man peny rers into his vineyard. si the eight 2. And when he had agreed with the labourers for all peny a part of an mafter. day he fent them into his vineyard. 3 And he went out about the third house, and law others fran- which afthere ter fine diog idle in the market place. inte 4 And faid voto them, Goe ye also into the vineyard, and shillings whatfoeuer is right I will give you. And they went their way. the onnce do no 5" Againe he went out about the fixt and ninth houre, and did it fewen teale. pence haffe 6 And about the elementh hours, he went out and found others peny, lone flanding idle, and faith vnto them, Why fland he here all the day kepe 7 They fay vite him, Because no man hath hired ve, He faith wato them, Go ye alfo into the vineyards and whatfocuer is right, has that shall ye receive. are 8 So wheneven was comothe Lord of the vineyard faith unto his Steward, Call the labourers and give them their hire, begin-S.Y ming from the laft, vnto the first. 9 And when they came that were bired about the eleventh Ma boure they received every man a peny. n, 10 But when the first came, they supposed that they should have Eccined more, and they likewife received overy mana peny. And when they had received it, they murmured against the good man of the house, 12 Saying, Their laft | have wrought but one houre, and thou | Or have halt made them equall vntn vs, which have borne the burden, continued one hours and heat of the day. 13 But he answered one of them, and faid, Friend, I doe ther onely. no wrong: didft thou not agree with me for a peny? 14 Take that thine is and goe thy way, I will give vnto this laft, even as vnto thee. 15 Is it not lawfull for me to do what I will with mine own? Is thise eye cuil because I am good? 16 * Sothelaft fhall be firft,and the firft laft for many becal 19.30. led, but few choice and you sand do high transport 17 9 And lefus going up to lerufalem tookeehe twelue dif- 10.32. ciples apart in the way and faid voto them

e

t8 Behold we goe up to Hernfalem, and the Soune of mat shall be betray d'unto the chiefe Priefts, and vote the Scribes, and they shall cond mine him to death,

« Ich. 18. 19 * And thall deliver him to the Gentiles to mocke, and to 32. scourge, and to crucifie him and the third day he that the agains.

20 Then came to him the motter of Zebecees children, * Mar. 10 with her formes, offhipping him and deficing a certaine thing of

> at And hee faid voto her . What will thou? Shee faith voto him, Grant, that thefe my two fors may fit, the one on thy right hand, and the other on the left in thy kingdome.

22, But lefes answered, and said, Ye know not what yearke. Are ye able to drinke of the cop that I fhall drinke of, and to bee baptized with the haptilme that I am bar fized with ? They fale wittehim, We are able.

16m 18 84 23 And he faid vntothem. Ye shall drinke indeed of my cup, and bee baptized with the baptime that I am baptized with: but to fit on my right hand, and on my left, is not mine to give, but it shall bee given to them for whom it is prepared of my Father.

> 24 And when the ten heard it, they were moued with indignation against the two brethren.

Luk 220 25 But lefus called them vine him, and laid, * Ye know that the princes of the Gentiles exercise dominion ouerther, and they that are great, exercise authority voon them.

250

* Phil.

Mar.10

46.luk.

18.35.

2.7.

26 But it thalf not be fo among you : But wholocuer will be great among you, let him be your minister.

27 And whosoener will be chiefe among you, lethim bee your fernant.

28 Even as the *Sonne of man came not to be ministred vote, but to min ster, and to give his life a ransome for many.

29 * And as they departed from Hiericho, a great multitude followed him.

30 And behold two blind men fitting by the way fide, whenthey heard that lefus paffed by, cryed out, faying, Haue mercy on vs, O Lord, thon Sonne of Danid!

31 And the multitude rebiked them, because they should hold their peace; but they cryed the more faying, Hane mercy on vs.O Lord, thon Sonne of David.

32 And lefus flood fill, and called them, and faid, What will ye that I shall doe vate you?

33 They fay vinte him, Lord, that our eyes may be opened. 34 So leans had compassion on them, & touched their eyes; and immediately their eyes received light, and they followed him,

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CHAP XXL

spectral othings a CHAP: KHUNDA Stall had b

t Christ rideth into Hierusalem on an affe, 12 and casterb out the - buyers, and fellers in the Temple.

A Nd "when they drew nigh voto Hierufalem, and were come " Mar. 12. to Bethphage, vinto the mount of Olives, then fert lefus two Lluke 19 will notified account the leanes one vy wall an disciples

2 Saying vote them , Goe into the village oner against you, and ftraightway yee shall find an Atic tied, and a colt with her: look them, and bring them vnto me.

3 And if any man fay ought vinto you, ye shall fay, The Lord

hath need of them, and ftraightway he will I'md them.

4 All this was done, that it might be fulfilled which was fpo-

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5 * Tell ye the daughter of Sion; Behold, thy King commeth * Efa. 63. vnto thee, meck, and fitting vpon an Affe, and a colt, the foale of 11. zacha. an Affice

6 * And the disciples went, and did as lefus commanded them, 12.15. 7 And brought the Affe, and the colt, and put on them their " Mat. 11

cloathes, and they fet him thereon.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and ftrawed them

9 And the multitude that went before, & that followed, cryed, faying, Helanna to the Son of David Bleffed is hethat comment

in the Name of the Lord Holanna in the Highest.

10 * And when he was come into Hiernfalem, all the citie was * Mar. 11 mosued flying Who is this?

11 And the multitude faid, this is Iefus the Prophet of Na. 19.45.

zareth of Galilee.

100.4.43 12 And tefus went into the Temple of God, and caft out all them that fold and bought in the Temple, and onerthrew the Tables of the money changers, and the leats of them that fold

1; And faid vntothem, It is witten, " My house fall be called the house of prayer, but ye have made it a denne of theeues. * Elay. 56

14 And the blind and the lame came to him in the Temple, and 7. he healed them.

* lere. 7. 15 And when the chiefe Priefts and Scribes faw the won- xI mar. derfull things that he did, and the children crying in the Tem- 11.17. ple, and faying, Holanna to the Sonne of David, They were fore luk. 19. mid tab banka 3 at difpleafed.

16 And faid unto him, Hearest thou what these fag ? And Iefin faith voto them, Yea, have ye neuer read, "Out of the mouth *Pfal 8.2

of babes and meklings thou haft perfected praise?

37 TAND

27 And he left them, and went out of the city into Bethang and he lodged there.

18 Now in the morning, as he returned into the city, hee

hungred.

19 * And when he law a figtree in the way, he came to it and Mar. IT. found nothing thereon but leaves onely, and faid vinto it, Let no, 11. fruit grow on thechenceforward for ener, And prefently the figtree withered away.

30 And when the disciples law it they maruailed faying, How

foone is the figtree withered away?

31 Ichis answered, and faid ento them, Verely I fay white you, If yee have farth, and doubt not, ye shall not onely docthis which it done to the figgetree , but also if yee shall say when this mounmine, Be thou removed, and bee thou caft into the Sez, it shall be done.

22 And all things whatforner yee shall alke in prayer, belce-

uing, ye shall receive.

23 4" And when he was come into the Temple, the chiefe * Luk. TI. Priefts and the Elders of the people came vnto him as he was geaching and faid, By what authority deeft thou the fethings? and who gaue theethis authority?

24 And lefus answered, and faid vnto them , I also will aske you one thing, which if ye tell mee, I in likewife will tell you by

what authority I doe thefe things.

25 The baptisme of John, whence was it? from beauen, or of men? and they reasoned with themselves saying, If we shall say, From heaven, he will fay vnto vs. Why did ye not then believe bim ?

* Chap.

14.5.

27.luke.

30.1.

26 But if we shall fay, Ofmen, we feare the people, * for all

hold Iohn as a Prophet.

27 And they answered lefus, and feid, We cannot tell. And he faid voto them, Neither tell I you by what authority I doe thele things.

28 But what thinke you? A cerwine man had two fonnes, and he came to the first, and faid, Sonne, goe worke to day in my

1 A. E.

29 He answered, and said, I will not : but afterward he repen-

30 And he came to the fecond, and faid likewife : and he an-

fwered and faid, I goefir and went not

31 Whether of them twaine did the will of his father ? They fay votohim, The first. lesis faith voto them, Vetely I fay voto you That the Publicanes and the harlots got into the Kingdome of God before your method and the beautient be

32 For

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CHAP. XXII.

22 For Tokin came vato you in the way of eighteoutheffe, and " Chap' vee beleeved him notibut the Publicanes and the harlots belee- 3.1. ued him. And yee when ye had seene it, repented not afterward, that ye might beleeve him.

33 THeareanotherparable. There was a certaine house-holder, which planted a Vineyard, and hedged it round about, and # Efz. 5.1 digged a wine-preffe in it, and built atower, and let it out to huf iere. 2.21 . bandmen, and went into a farre countrey.

34 And when the sime of the fruit drew neere, hee fent his fer- luk, 30.9. mants to the husbandmen that they might receive the fruits of it.

35 And the husbandmen tooke his fernants, and beat one, and

killed another and froned another.

36 Agains he lent other feruance, moe then the first, and the y did vuto them likewife. Stephen route

37 But last of all, hee fent vato them his sonne, faying, They

will senerencemy forme.

38 But when the hasbandmen faw the forme, they faid among themselves. * This is the heire, come, let vs kill him, and let vs & Char. feafe on his inheritance.

39 And they caught him, and caft him out of the vineyard, and joh, 11.52

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40 When the Lord therefore of the Vineyard commeth, what

will he doe vnto those husbandmen?

41 They by vote him; He will miferably deftroy those wicked men, and wil let out his Vineyard voto other husbandmen, which thall render him the fruits in their leafons.

43 Jefusfaith with them, " Did yee neuer reade in the Serip- " Pfal. sures. The stone which the builders rejected, the same is become 118.22. the head of the corner? This is the Lords doing, and it is maruai- act. 4.114 lous in our eyes.

43 Therefore fay I unto you, the Kingdome of God shall be taken from you, and given to a nation bringing foorth the fruits

44 And * wholoeuer shall fall on this stone, shall be broken: * Rem.9 but on whomfoener it shall fall, it will grind him to powder. 33. 1. Pet.

45 And when the chiefe Priefts and Pharifees had heard his 2.7. Efa. 8. parables, they perceived that he spake of them.

46 But when they fought to lay hands on him, they feared the multitude because they tooke him for a Prophet.

CHAP. XXII.

I The maringe of the Kings founce 9 The calling of the Grutiles. 11 The wedding garment.

Nd felus answered, * and pake vnto them sgaine by para- * Luk. 14 bles, and faid, 2 The 14.9.

3 The Kingdome of heanen is like onto a cettaine King which made a marriage for his forme,

3 And fent foorth his fernants to call them that were bidden

to the wedding and they would not come.

4 Againe; wee femtoorth other fernants, faying, Tell them which are bidden, Behold, Ihan eprepared my dinner: my oxen, 7. and my farlings are killed, and all things are ready : come vote . 7.214 4 the mariage. Detterment and to the contract contract contracts.

5 But they made light of it, and went their wayes, one to his

farme, and another to his marchandile:

6 And the romant tooke his feruants, and intreated them Litera vettera of the solution and in

Ditefully, and flew them.

7 But when the king heard thereof, he was wroth, and he fene forth his armies, and deftroyed those murderets, and burntup their citie. y Buckett Call, hackers water force has better

8 Then faith he to his feruants, the wedding is ready, but they

which were bidden, were not worthy. 9 Goe yee therefore into the high wayes, and as many as yee

hall find, bid to the marriage.

10. So those seriants went out into the high wayes, and gathered together all as many as they found, both bad and good, and the wedding was furnithed with guefts.

11 And when the king came in to fee the gueffs, he faw there

a man, which had not be a wedding garment,

12 And he faith voto him Friend how cameft thou in hither, not having a wedding garment? And he was speechleste.

Then faid the King to the feruants, Binde him hand and f oot, and take him away, and cafe him into outer darkene fle, there fheil be weeping and quashing of teeth.

* Chap. 14 * For many are called, but few are chofen.

20.16. 15 Then went the Pharifees, and took counfell, bow they Mar.12 might intangle him in his talker : 2 00 150

13.Like 16 And they fent on vnto him their disciples, with the Hero. dians, faying; Mafter we know that thou art true, and teached the 30,20 way of God intructh, neither careft thou for any man : for thou regardeft nor the perion of men.

17 Tell vetherefore, what thinkeft thout Is it lawfull to give

tributete Cefar,or not?

18 But lefus perceived their wickednes, and faid, Why tempt In Dalue eue pence ye me. ye h, pocrites?

halfeipiny 19 Show me the tribute money, And they brought vote him a

chap.20.2 | peny.

20 And he faith vnto them, Whole is this image and Huper-Or, infertytion. Scription ?

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21 They by vote him Celars, Then faith he waterhem, Ren- * Rona ? der therefore vnto Cefar, the things which are Gefars; and vnto 13.7. God, the things that are Gods and with the 22 when they had heard sheferoords, they maruailed, and left him, and went their ways ward med need to made be 23 g#The fame day came unto him the Sadduces, which fay, " Mar. 18 that there is no eferrection and alked him, and the there is no luke 24 Saying Mafter, MMora faid If a mandie having no chil- 20.27. dren, his brother iball marry his wife, and raile up feed unto his * Acts. brother. 25 Now there were with we fearn brethren, and the first when * Deut. he had married a wife, decrafed, and having no iffue left his wife 25.5. ymahisbrother. All sherolage whatformer than 26 Likewise the second also and the third vuto the segenth 37 And laft of all, the a oman died alfo. 28 Therefore in the refurrection whose wife shall she be of the Cenen for they all had here and mehlered and an instruction . . . 29 lefes anfwered, and faid unto them; Ye dee ere, not knowing the Scriptures, nor the power of Sod. 30 For in the refutzectionthey neithermarry, nor are ginen in marriag but are as the Angels of God in heaven. 21 But as touching the refurrection of the dead, have ye not read that which was spoken unto you by God, sying, 32 . * I am the God of Abraham and the God of Ifac, and * Exode the God of Jacob? God is not the God of the dead, but of the 3.6. " Law got 8 * Harbrington alled Rabbillor one is your Mader Svinil 3 ? And when the multitude heardthis, they were aftonished at his destruct advance moovends, was man on her had e 34 4 But when the Pharifees had heard that he had put the *Mar. 12. Sadduces to filence, they were gathered sogethered as 28. 35 Then one of them. which was a Lawyer, alked him a queflien, tempting him, and laying, more latery al min satural 36 Malter, which is the greate Commandement in the Law? 37 " lefus faid voto lim, & Thou halt louethe Lordthy God " Deut. 6. with all thy heart, and with all thy foole, and with all thy minch 5. lult. 10. 38 This is the first and great Commandement. 3 27. 139 And the fecond is like vito in Thoulaste love thy neigh . Levit. at bour as thy felfe. 40. On thefet wo Commandements hang all the Law and the 41 4 While the Pharifees were gathered together, Ichis af. * Mar. 12; 42 Saying, What thinks ye of Christ ? whole foune is hee? luk. 30.

43 He

43 He faith vino them, How then doeth Danid in fpirit call him Lord faving * P61. 44 The Lordfaid unto my Lord, Sit thou on my right hand, gill I make thine enemies thy footfoole? 1104. 45 If David then call him Lord how is he his fonne? 46 And no man was able to answere him a word, neither durft any man(from that day forth afke him mor queftions, 124 Je da CHAP. XXIII. I The Scribes and Pharifees good dollarine, but will example of life. 34 The deftruction of lerufalem. Hen fpake lefus vaco the multitude, and to his diferples, 2 Saying, The Scribes and Pharifees fit in Moles feat. All therefore whatfocuer they bid you observe, that obferue and doe, but doe not ye after their works : for they lay and doe not. * Luke II . * For they bind beauje burdens, and grienous to be beene, and lay them on mens shoulders, but they themselves wil not mone 46. . them with one of their fingers! * Num. 5 But all their workes they does for to be feene of men: * they I5.38. make broadtheir phylacteries, and enlarge the borders of their dent.33. garments. 13. 6 * And love the vppermoft roumes at feafts, and the chiefe * Mat. 12. feates in the Synagogues, 7 And greetings in the markets, and to be called of men, Rab. 28 luke BI.43. bi,Rabbi. # lam-3-1 8 * But be not ye called Rabbi:for one is your Mafter, enen Christ, and all ye are brethren. 9 And cal! no man your father vpon the earth: * for one is your Mal. 1.6 father which is in heaven. 10 Neither be ye called mafterstfor one is your Mafter, even It But he that is greatest among you, shall be your ferwant. * Luke 12 *And whofoeuer thall exalt himselfe, shall be abased and 14 14. he that shall humble himselfe, thall be exalted. and 18: 13 & But "woe vnto you, Scribes and Pharifees, hypocrites; 14. for ye that up the kingdome of heaven against men : for ye nei-*Luket1 ther goe in your felues, meither fuffer ye them that are entring, to 52. ... goe in. * Mar.12. 14 * Woe vitte you, Scribes and Pharifees, hypocrites; for ye 40 Juke deubure, widowes houses, and for a pretence make long prayers 39.47. therefore ye shall receive the greater damnation. 15 Woe vnto you Scribes and Pharifees, hypocrites; for ye

compaffeles and land to make our Profelyee, & when he is made,

ye make him two fold more the child of hell then your felues

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16 Woe vote you, ye blinde guides, which by, Wholoener shall sweare by the Temple, it is nothing; but wholoener shall sweare by the gold of the Temple, he is a debter.

17 Ye fooles and blind: for whether is greater, the gold, or the

Temple that fandifieth the gold?

18 And whofeener thall fweare by the Altar, it is nothing : but whofeener fweareth by the gift that is spenit, he is I quilty.

19 Ye fooles and blind : for whether is greater, the gift or the debser, an Altar that fandifieth the gift?

20 Whofe therefore shall sweare by the Alter, sweareth by it,

and by all things thereon.

21 And whose shall sweare by the Temple sweareth by it, and

by all things therein.

22 And he that shall sweare by hemen, sweareth by the throne

of God, and by him that fitteth thereon.

23 Woevnto yon, Scribes and Pharifees, hypocrites; * for ye * Luke pay tithe of mint and annife, and cummin, and haucomitted the 11.42, weightier matters of the Law, judgement mercy and faith: these ought ye to haue done, and not to leave the other vindone.

24 Yee blinde guides, which straine at a gnat, and swallow a

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make cleane the extride of the cup, and of the platter, but within 11239, they are full of extortion and excelle.

126 *Thou blinde Pharifee, cleanfe first that which is within the cup and platter, that the outlide of them may bee cleane.

alio.

27 Woe vnto you, Scribes and Pharifees, hypocrites; for yee are like vnto white dispulsives, which indeed a peare beautifull outward, but are within full of dead mens bones, and of all vncleannesse.

28 Enen fo, ye alfo outwardly appeare right consento men, but

within yeare full of hypocrific and iniquity.

29 Woe vnto you, Scribes and Pharifees, hypocrites, because ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And fay, If we had beene in the dayes of our fathers, wee would not have beene partakers with them in the blood of the

Pro hets.

31 Wherefore ye be witne fles vnto your felues that ye are the shildren of them which killed the Prophets.

32 Fill ye vp then the meafure of your fathers.

33. Ye ferpents, ye generation of vapers, How can ye escape the

34 Wherefore behold, I fend unto you Prophets, and wife men, and Scribes, and some of them ye shall kill and crucifie, and fome of them thall ye fcourge in your Synagogues, and perfecute them from city to city:

& Gen. 4.8.

35 That vpon you may come all the righteous blood shed vpon the earth, * from the blood of rightcous Abel, vnto the blood of Zacharias, forme of Barachias, whom yee flew betweene the Temple and the Altar.

36 Verely I fay ento you, All thefe things shall come woon this

* Luke 37 * O Hierufalem, Hierufalem, thou that killeft the Prophets, and flonest them which are sent voto thee, how often would 13.34. # 2.Chr. I have gathered thy children together, even as a hen gathereth 34.21. her chickens under her wings and ye would not?

2.Eid.

38 Behold, our house is left vitto you desolate.

39 For I fay vato you, Ye shall not see mee henceforth, till ye shall say, Bleffed is he that commeth in the Name of the Lord.

CHAP XXIIII.

1 The destruction of the Temple. 4 Of Christes comming to suagement.

* Marke 13.t. luk.21.5.

1.30

Nd * lefus went out, and departed from the Temple, and his disciples came to hom, for to thew him the buildings of the Temple.

* Luke E9:44.

2 And Ichislaid onto them, See ye not all these things? Verely Ifay vato you, "There thall not be left here one from vpon another, that shall not be throwen downe.

3 And as he fate upon the mount of Olives , the disciples came voto him privately, taying, Tell vs, when thall thefe things bee ? and what fhall bee the figne of thy comming, and of the end of the world?

4 And lefus answered, and faid voto them, Take heed that no man deceine you.

5 For many shall come in my Name, saying, I am Christ: and

shall deceive many. 6 And yee shall heare of warres, and rumours of warres: See that ye be not troubled: for all thefe things must come to passe,

but the end is not yet 7 For nation Gall rife against nation, and kingdome against kingdome, and there shall be famines, and pestilences, and earth-

quakes in divers places.

* Chap. 8 All these are the beginning of forrowes. 10,17. Inke 31.

9 * Then shall they deliner you up to be afflicted, and shall kill you; and yee shall bee hated of all nations for my Names

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CHAP. XXIIIL. dwille to And then that many be offended and that beeray one and ther, and shall have one another. e, and leente Andmany falle prophets that! rife, and thall deceine many. 13 And because iniquitie shall abound, the love of many shall d vp. waxe cold. blood 23 But hee that shall endure vnto the end, the fame shall bee e the 14 And this Golpel of the kingdome shall be presched in alf Bids t the world, for a witnesse to all nations, and then shall the end? come. on a curto short hets. 15 * When ye therefore shall fee the abomination of defola- Market tion, Spoken of by * Daniel the Prophet, fland in the holy place, 13.14. ould reth (whole readeth,let him vnderftand) : 16 Then let them that be in Indea, flee into the mountaines. 9.274 17 Let him that is on the house top, not come downe to take lye any thing out of his house of his point of the sales 18 Neither let him that is in the field, returne backe to take his clothes. The call had the sold to 19 And wee voto them that are with childe, and to them that giue facke in those dayes. be 20 But pray ye, that your flight be not inthe Winter, neither on the Sabbath day. . 21 For then thatbe great tribulation, fuch as was not fince the beginning of the world to this time, no, nor ever finall be. 22 And except thefe dayes thould be fhortned, there should no flesh be faued: but for the elects fake those dayes shalbe thortened. 123 * Then if any man fhall fay vinte you, Loc, here is Chrift,or * Ma. 13 there: beleeve it not. 24 Porthere thall arise false Christs, and false prophets, and 17.23. thall the wagreat figues and wonders : infomuch that (if it were possible) they shall deceme the very elea, 25 Behold, I have told you before. 26 Wherefore if they shall fay vnto you, Behold, he is in the defert, goe not forth: Behold, he is in the fecret chambers, beleeue

> # For as the lightening commeth out of the Eaft, and thiseth even vnto the West: fo shall also the comming of the Son * Luke

, 28 * For wherefocuer the carkeile is, there will the Eagles be * Mar. 1 3.

the Surne bee darkened, and the Moone shall not give her light, i Livel 2. and the starres shall fall from heaven, and the powers of the hea- 31 ezek.

30 And

it not.

of man be.

gathered together.

tiens shall be shaken.

S. MATHEWAY

drinke sh keth se with seeth

20 And then stall appeare the figure of the Soune of them in heaven: and then shall all the Tribes of the earthmourne, Sand
they the lee the Same of man comming in the clouds of heaven
with power and great glory and had an abid since of bat. at
31 * And he shall fend his Angels with a great found of a
trompetand they hall gather together his Bird flom the foure
winds from one end of heaven to the other. battal
13.2 Now learne a parabledithe figtreer when his branch is yet
tender, and potterh forth leanes, ye know that Summer, is night
33 So likewife ye, when ye shall see all these things, know that:
it is necreased at the doores and had a reduced a grant was
34 Verely I fay onto you, This generation shall not passe, till
all these things be fulfilled. (has a place to a product)
35 Heauchand earth thall paffe away, but my word thall not
paticaway
36 & But of that day and houre knoweth no man, we, not the
Angelsof heaven; but my Father one by Jan and asked and a
37 But as the daye, of Noe were, to shall also the comming of
the Sound of nimbel line at more tails and continue of the Aller
38 * For as in the dayes that were before the Flood, they were:
eating and drinking marrying and giving in marriage, vntilthe
day that Noe entred into the Arke.
39 And knew not untill the Flood came and tooke them all a-
way: fothall also the comming of the Sonne of man be.
40 * Then shall ewo be in the field the one shall be taken, and
the other left. I files all these additional activation of them I ed alsh
41 Two women shall be grinding at the millithe one shall bee
taken, and the other left. dead washed anyels
42 4 Watch therefore, for ye know not what house your
Lord doeth come. de monde de la constant de la cons
43 * But know this, that if the Good man of the house had
knowen in what watch the thiefe would come, hee would have
watched, and would not have fuffered his house to be broken vp.
43 Therefore bee ye alfo ready : for in fuch an houre as you:
thinke not the Sonne of man commeth.
45 * Whothen is afaithfull and wife fernant, whom his Lord
hath made ruler over his houshold, to give them meate in due:
Geafon ?
45 Bleffed is that fernant, whom his Lord when he commeth,
Thall find fordeing.
47 Verely If ay ento you, That he shall make him ruler oner all his goods.
all his goods.
48 But and if that entil fervant shall say in his beart, My Lord delayeth his comming,
Lord delayeth his comming,
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CHAP, XXV.

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49 And thall begin to imite his fellow fermats, and to eat and drinke with the drunken:

The Lord of the fernant findle came in a day when he looketh not for him, and in an house that he is not wore of the the

51 And thall feur him afunder , and oppoint him his portion for,eue with the hypocrites : there shall bee weeping and grashing of him off,

CHAP, XXV, alamitta fi mile

1 The parable of the ten virgines: 14 and of the talents. 31. The laft indgement described.

Hen thall die kingdome of hemien be fikened vnto ten Vir . I girls, which tooke their langes, and went fourth to meet the

2 And five of them were wife, and fine were foolish.

3 They that were foolish, tooke their lampes, and tooke no oyle with them:

4. But the wifercoke oyle in their veffels with their lampes. 5 While the bridegrome taried, they all flumbred and flept.

And at midnight there was a erie made, Behold, the bridegrome commeth, soe ye but to meet him.

8 And the foolish faid vnto the wife, Gine vs of your oyle, for our lampes are gone out they but her berning

Or, going 9 Burthe Wife answered, laying, Not fo, left there be not e- out. nough for ve and you, but goe ye rather to them that fell, and buy for your felues.

10 And while they were to buy, the bridegrome came, and they that were ready, went in with him to the marriage, and the deore was fant.

11 Afterward came also the other virgins, Laying, Lord, Lord,

12 But hee answered, and faid, Verely I say onto you, I know & Chap. daniw ter ant 24.42.

13 Watch therefore, for yee know neither the day, nor the mar. 13. boure, wherein the Sonne of man commen.

14 9 For the kingdome of beaten it as a man tranailing into * Luke a farre countrey, who called his owne feruants, and delinered yn- 19.12. to them his goods :

15 And varo one he game fine | talents, to another two, and to less is 187 another one, to enery man according to his fenerall abilitie; and pound to. Araightway tooke his journey.

16 Then he that had recemed the fine calents, went and traded Chap. 18.

with the fame, and made them other frie talents.

29 And likewise heerthat had received ewe, her also gained osher two. through and a the characters:

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18 But he that reteleed one, went and digged in the earth, and hid his lerds money and see a character of had anid so tout dry

19 After a long time, the lord of those fernants commeth, and reckoneth with them. with the hypertees a their think

30 And so he that had received fine talents, came and brought other flue talents, faying, Lord, thou delinered it vnto mee fine talents, behold. I have gained befides them, five talents moe.

21 His lord laid vinto him, Well done, thou good and faithfull fernant, thou haft bin faithfull ouer a few things, I will make thee suler over many things ; enter thou into the joy of thy lord

122 He alfo that had received two talents, came and fald, Lord, shou deliveredit unto me two tale ts : behold, I have gained two other talents be fidescheth, in his and madific seil

22 His lord faid ento him, Well done good and faithfullferwant, thou haft bin faithfull over a few things, Lovell ankethee guler over many things; enter thou into the joy of thy lord.

24 Then he which hadrese ived the one talent, come and faid. Lord, I knew thee that thou art an hard man, reming where thou haft not fowen, and gathering wherethou halt not framedour

35 And I was afraid, and went and hid thy talent in the earth:

26 His lord answered and faid vnto him, Thou wicked and Southfull fervant, thou knewest that I reape where I sowed not, and gather where I have por frawed:

27 Then oughtest therefore to have put my money to the exchangers, and then at my comming, I thould have received mine

as Take therefore the talent from him, and gue it vate him

which hach ten talents are the state of the state of the stall be given, and hee shall have abundance : but from him that bath not, thalbetaken away, euen that which he hath. mar.4.25

Chab-

35112.

luk 3. 18.

30 And cast yee the upprofitable feruant into outer darkenes. there shall be weeping and gnathing of teeth.

31 When the Some of man thall come in his glory, and all the hely Angels with him, then shall hee fit woon the Throne of his glery:

32 And before him thall be gathered all nations, and he fhall f eparate them one from another, as a thepherd divideth his theep from the goats.

33 And he shall fer the sacepe on his right hand but the goats manage of more miles about today and 14 Their ontheleft

CHAP XXVL

94. Then shall the King say vote them on his right hand, Come ye ble sled of my Father, inherite the Kingdome prepared for you from the soundation of the world.

35 *For I was an hungred, and ye game meat: I was thirfty, * Elil. 58; and ye game me drinke a I was a firanger and ye tooke me in : 7.czch.

36 Maked and yeclothed me : I was ficke, and ye vilited me : 18.7.

I was in prison, and ye came vnto me.

37 Then shall the righteons answere him, saying. Lord, when saw we thee an hungred, and sed thee conthirsty, and game thee drinke?

38 When faw we thee aftranger, and tooke thee in? or naked,

and clothed thee?

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39 Or when law we thee licke, or in prison, and came vnte

40 And the King shall answere, and say vnto them, Verely, I say vnto you, Insomuch as ye have done it vnto one of the least of these my brethren, ye have done it vnto me.

4t Then shall be say also voto them on the left hand, * Depart *Pfal.6.5. from me, ye cursed, into cuerlasting fire, prepared for the deciland chap. 7. and his angels.

42 For Iwas an hungred, and ye game me no meat, I was thir-

flie and ye gane me ne drinke :

43 I was a ftranger, and ye tooke mee not in : naked, and ye clothed me use: ficke and in prifon and ye vifited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a firmger, or naked, or sin prison, and did not minister y uto thee?

45 Then shall be answere them, laying, Verely Isay v nto you, In as much as ye did it not vnto one of the least of these, ye did it

#Dan.7 # Dan.7 # And * thefe shall goe away into enerlasting punishment: 2.iohn 3. but the righteous into life eneruals.

CHAP. XXVL

The rulers conffire against Christ. 14 Judas select bins. 17 Christ eacth the Passeoner,

A Nd it came to paffewhen lefus had finished all these sayings, he said wnto his disciples,

2 * Ye know that after two dayes is the feaff of the Passo. * Market ner and the Some of man is betrayed to be crucified. 14.1. luk

3 *Then affembled together the chiefe Priefts, & the Scribes, 22.1 siefts and the Elders of the people, water the palace of the high Prieft, 13.1... who was called Cataphas. *Iehu II.

4 And consulted that they might take I elus by labilitie, and 47.

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But dies fald, Not on the feast day, left there be an opening among the people. A to 1 and the strains and 1 and to the av

6 Thow when Ichis was in Bethanginthe house of Simon Marity, the Liper, I mente morte en la comment of more than the 2.iehn

7 There came you him a woman, having an Alabafter boxe Xt.L. of very precious ountment, and powred it ou his head, as he fate at meate.

8 But when his disciples faw it, they had indignation, faying, To what purpole is this wafte?

9 For this syntment might have beene fold for much, and ginen to the poore.

to When Iclus understood it he faid unto them, Why cronble ye the woman? for the hath wrought a good worke you me.

tr * For ye have the pooreal wayes with you, but me ye habe " Deut. not alwayes. ES.EE.

12 For in that the hath powred this ointment on my body, the

did it for my buriall. 13 Verely I fay voto you, Wherefocuer this Gofpel shall be preached in the whole world, there thalf also this, that this woman bath done, be told for a memorial of her.

* Mar.14: 14 4 Then one of the twelve, called Judas Traries, went yn-10. luke to the chiefe Priefts,

15 And faid vote them, What will ye gine me, and I will de-22.3. liver him voto you? and they concurred with him for thirtie

16 And from that time he fought opportunity to betray him. # Mar.14. 17 The Now the first day of the feast of volcauened bread the diciples came to Ielus, faying vnto him, Where wilt thou that

32.7 we prepare for thee to eat the Paffeoner?

12 Juko

I ndois

1 8 And he faid, Goe into the city to fuch a man, and fay voto him . The Mafter faith, My time is at hand , I will keepe the Paffeouer at thy house with my disciples.

19 And the disciples did as lesus had appointed them, and they made ready the Paffeouer.

* Mar.14. 20 * Now when the Buen was come, he fate downe with the 18 luke

22.14. 21. And as they did cate, he faid, Verely I by vnto you that iehn 13. one of you shall betray him.

22 And they were exceeding ferrowfull, and began every one 21. of them to fay ento him, Lord, is it 17

PGI. 23 And he answered and faid, "He that dippeth his hand with 41.3. me in the dish, the same shall betray me.

34 The Some of man goeth as it is written of him ! but woe vincothat man, by whom the Sonne of man is betrayed: It had

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feer, lain 12 He faid vinto him Thou haft faid. #6 4 And as they were eating, & Jelus tooke bread, and blef. 11.24. fed it and brake it, and gane it to the disciples, and faid, Take, | Many este this is my body. 37 And he tooke the cup, and gave thankes, and gave it to copies them, faying, Drinke ye all of it: 28 For this is my blood of the new Testament, which is fined shankes. for many for the remission of finnes. 19 But I fay ento you , I will not drinke hencefoorth of this fruit of the Vine, sutill that day, when I drinke it new with you in my Puherskingdome. AuditolbuA QA 30 And when they had fung an | Hymne, they went out into | Or, the mount of Olines. 31 Thenfaith lefus worthem, * All ye fhall be offended be- * Mar. 14, cause of me this night: For it is written, * I will smite the Shep- 27.iohn herd, and the sheepe of the flacke shall be feattered abroad. 32 But after Iam rifen again, "I wil go before you into Galilee. * Zach. 33 Peter answered and faid voto him , Though all men shall 13.7. be offended because of thee, yet will I never be offended 3 4 lefus faid vote him, *Verely !! fay enterhee, That this night 28, and before the cocke crow, thou shalt denie me thrice. 16.7. 235 Peter faid unto him , Though I fould die with thee , yet " John 13 will I not deny thee. Likewife also faid all the disciples. 36 9 * Then commeth lefin with them wato a place called * Mar. 14. Gethlemane, and faith vnto the disciples, Sit yee here while I 32 luke goe and pray yonder. 37 And he tooke with him Peter, and the two fonnes of Zebedre, and began to be forrowfull and very heavy. 38 Then faith he vnto them, My foule is exceeding forrowfull, even vnto deaths tary ye here, and watch with me to said and 39 And he went a littlefurther, and fell on his face, and prayed, Taying, O my Father, if it be possible, let this cup passe from me: nenertheleffe, not as I will, but as thon wilt. 4. And hee commeth vnto the disciples, and findeth them afleepe, and faith vuto Peter, What, could ye not watch with me one houre? 41 Watch and pray, that ye enter not into temptation: The spirit indied is willing, butthe fish a weake. 42 He went away agains the fecond time; and prayed, faying, O my Pather, if this cup may not paffe away from me, except I drinke it the will be done. The state of the 43 And he came and found them affeepe against For their eyes were beaut.

44 And

S WATTHEW.

44 And he left them, and went away againe, and prayed the third time, laying the fame words.

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45 Then he commeth to his disciples, and faith vitte them, Sleepe on now, and take your reft, behold, the houre is at hands and the Soune of man is betrayed into the hands of finners.

46 Rife, let vs be going : behold, he is at hand that doeth be-

Tasida" tray me. 4 Mar. 14.

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* Elay

47 T * And while he yet spake, loe, Indas one of the ewelue 43. luke came; and with him a great multitude with Iwords & flaves from 22.47. the chiefe Priest and Elders of the people. moh.18.38

48 Now hee that betrayed him, gave them a figne, Gying,

Whomfoence I thall ki fle, that fame is he, hold him faft. 49 And forthwith he came to leins, and faid, Haile Mafter,

and ki fied him.

50 And Icfus faid ente him , Friend , Wherefore are thou come? Then came they, and layde hands on Iclus, and tooke hun.

51 And behold, one of them which were with lefus, freeched out his hand, and drew his fword, and ftrooke a fernant of the high Priefts, and finote off his care.

52 Then faid leaseware him. Pur up againe thy foord into his place : " for all they that take the fiverd, shall perith with the * Gen. 9.

fwerd. 6. reue.

33 Thinkest thou that I cannot now pray to my Father, and 15.10. he thall prefently give me more then twelve legions of Angels?

34 But how then shall the Scriptures be sulfilled, * that thus

\$3.10,

55 In the fime houre faid lefus to the multitudes, Are yee come out as against a thiefe with swords and staues for to take me ? I face dayly with you teaching in the Temple, and ye laid no hold on me.

56 But all this was done, that the * Scriptores of the Prophets * Lam.4. might bee fulfilled. Then all the disciples for looke him, and 30.

* Mar.14. 57 4 And they that had laid hold on leftes, led him away 53.luke to Caiaphas the high Prieft, where the Scribes, and the Elders were affembled. 22.54.

ichn 18. 58 But Peter followed him afarre off , vnto the high Priefts A 3. palace, and went in, and fare with the feruants to feethe end.

59 Now the chiefe Prieffs and Elders, and all the conneell. fought falle witne fle against lefus, to put him to death,

60 But found none: yea, though many falle witnesses mene yet found they none. At the laft came two falle witnesses,

St And faid, This fellow faid, * I am able to defired the Tenple

John 8,19.

CHAP XXVII.

red the Templeof God, and to build it in three dayes but the The 62 And the high Prieft arole, and faid vice him; Aufwereft chain. thou nothing ? What is it that the te wirne the against thre ? ... hand But lefus held his peace. And the high Prieft answered, and faid onto birn, I adjure thee by the lining God, that thou fell th bevs, whether thou be the Christ, the Sanne of God 64 Iches faith voto him, Thou halt faids Neverthelelle, I fav welve voto you . " Hereafter fhall yeo feethe Some of man fitting on & Chap. from the right hand of power, and comming in the clouds of hearen. 16.27. 1. 65 Then the high Priest rent his clothes, faying, He hath spot thef. 4.16. ying, ken blabbemie i what further need have n'e of witnesses? Be- rom.14. holdnow ye have heardhis blachhemies another verden fel 10. ifter. 66 Whatthinke ye ? They answered and faid Hee is guilty thou of death. 67 * Then did they foir in bis face, and buffetted him , and * Efav eke others fmote him with the | palmes of their hands, 50.6. 68 Saying , Prophetic vnto vs , then Christ, who is he that longer hed mote thee? the 69 4 Now Peter fate without in the Palace : and a da- * Mar. 14 mosell came vnto him, saying, Thou also wast with lean of 60 luke Mis Galilee soft has a corpropadate of a found and bake the 22.55. he 79 Bir he denied before them all, faying, I know not what john 18. with absoluted the theoretic to thou fayeft. od 21 And when her was gone out into the perch, another mayd faw him, and faid vnto them that were there, This fellow was 112 alfo with lefus of of Nazareth. 72 And againe he denied with an oath, I doe not know the man, laid to Reter, Surely thou art alio one of them, for thy freech 74. Thembegan be to curfe and on tweate, faring, I know not bewrayeth thee. the man And immediatly the cocke crew-75 And Peter temembred the words of Iclus, which faid vnto him, Before the cocke crow, thou thalt denie mothrice. And he went out and wept bitterly. CHAP. XXVII. 1 Christ delinered to Pilate. 3 Indas hangeth himselfe. 35 Christ is Contified. Hen the morning was come, " all the chiefe Prieft and "Mar. 1 4 VV Elders of the people tooke controll against lefus, to put 1.luk.a. And when they had bound him they led him away, and de 18, 48. him to death. Livered him to Pontine Pilate the governour. Then.

e

3 Then Iudas which had betrayed him, when he fawthir he was condemined , repented himfelfe , and brought agains the thirtie piedes of filmer to the chiefe Priefts and Elders, on well

Saying t hane finned in that I have betrayed the innecent blood And they faid, What is that to ve? ferthou to that.

Actes E.18.

5 And he caft downeshe pieces of filner in the Temple, * and departed, and went and hanged himfelfe. where 410 6 And the chiefe Priefts tooke the filuer pieces, and faid, Is

is not lawfull for to put them into the treasurie, because it is the b ... 1 ... price of blood. 1/s ... hat a start dos

And they tooke counfell; and bought with them the potters field, to bury ftrangers in the ale and * Actes vi 8 Whereforethat field was called, * The field of blood vite

1.19.

this day. * Zach? 109 (Then was fulfilled that which was fooken by leremie the II.12. Prophet, faying, * And they tooke the thirty pieces of filter, the for, price of him that was valued, I whom they of the children of If-

30 home shey

rael did value : 1. And gave them for the potters field, as the Lord appoin-

bought of the of Ijracke

tike the seal agriculture out out a treat 11 And Ielus frood before the governour, and the governour blildren affeed him , flying , Art thou the King of the lewes ? And Ichus

faid voto him, Thou fayeft. And when he was accused of the chiefe Priests and Elders, he sufwered nothing.

13 Then faid Pilate vnto him, Hearest thou not how many things they witnesse against thee? Paulo in mings and a

14 And he answered him to never a word, infomuch that the gouernour marueiled greatly.

15 * Now arthur fealt the gonernour was wont to releafe vn-

to the people a prifoner, whom they would. 16 And they had then a notable priloner called Barabbas

17 Therefore when they were gathered together , Pilate faid vnto them, Whom will ye that Prelease vnto you? Barabbas, or lefus, which is called Christ?

18 For he knew that for enny they had delivered him.

19 TWhen he wasfet downe offthe ludgement feat, his wife fent wire him , faying , Have thou nothing to doe with that just man; for I have fuffered many things this day in a dreame; because of him.

But the chiefe Priefts & Elders perfwaded the multitude that they should aske Barabbas, and destroy lefus.

21 The gouernour answered, and fald vuto them, Whether of she twaine will ye that I release vinto you? They faid, Barabbas.

* Luke 23.17.

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CHAPT XXVIL.

23 Pilate faid vnoothem , What thall I doe then with letting which is called Christ? They all faid vnto him, Let him bee chickeds , and guestian of his said shiple ship

23 And the governour faid, Why, what entil hath he done?

But they ened out the more, flying bet him be crucified.

34 TWisen Rilate law that he could prevail enothing, but that rather a tumult was made, he tooke water , and walked his hands before the multitude, faying I am innocent of the blood of this inft person, see ye to it. who me them is the series of the

25 Then answered all the people, and faid, His blood be on

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28 Then released he Barabbas voto them, and when he had

scourged lefus, he delinered him to be erucified.

27 * Then the fouldiers of the government tooke lefus into the Iohn common Hall, and gathered vnto him the whole band of 19.

38 And they ftripped him, and put you him a learlet robe.

29 And when they had platted a crowne of thornes, they bonje. put it your his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, faying, Haile king of the

30 And they fpit you him, and tooke the reed and fmote him on the head

31 And after that they had mocked him , they tooke the robe off from him, and put his owne raiment on him, and led him away to crucific him, at the advantage and not only

33 * And as they came out, they found a man of Cyrene, Sie # Marke

mon by name : him they compelled to beare his croffe.

33 *And when they were come vnto a place, called Golgotha, luk. 33. that is to fay, a place of a flents,

54 They gave him vineger to drinke, mingled with gall: and * John

when he had tafted thereof he would not drinke. 35 And they crucified him, and parted his garments, cafting lots: that it might be fulfilled which was spoken by the Prophet, "They parted my garments among them, and spon my vefture " Pfal. did they caft lots

36 And fitting downesthey watched himthese :

37 And fet vp oner his head; his acculation written , THIS IS IESVS THE WING OF THE IEWES.

38 Then were there two theenes crucified with him : one on the right hand, and another on the left.

39 And they that paffed by , reviled him , wagging their

40 And faying, Thou that deftroyeft the Temple, and buildeft

it in three dayer lane thy felfe a If thou be the Son of God, come downe from the croffe. ad days I fand I bales o

41 Likewife also the chiefe Priefts mocking him, with the

Scribes and Elders Sid

42 He faued others himfelfe be cannot fauer If bebe the king of Ifrachies him now come downe from the croffe, and wee will beleeve him.

*P61.22. 8.wifd.2.

X5,16.

43 "He trufted in God, lethim deliner him now, if hee will hane him : for he faid, I am the Some of God

44 The theenesalfo which were crucified with him, tafethe

fame in his teeth.

45 Now from the fire hourethere was darkeneffe over all the land unto the minth houre.

46 And about the ninth houre, lefus cryed with a loud voice, * Pfal. faying, Eli, Eh, lamafabachthani, that is to fay, "My God, my God, why haft thou forfaken me?

47 Some of them that flood there, when they heard that, faid,

This man calleth for Elias.

* P61.69. 48 And ftraightway one of themran, and tooke a founge, "and filled it with vineger, and put it on a reed, & gane him to drinke. 49 The reft faid, Let be, let vs fee whether Elias will come to

50 Tlefus, when he had cried againe with a loud voice, yeelded wo the ghaft.

51 And behold, the vaile of the Temple was rent in twaines, from the top to the bottome, and the earth did quake, and the rockesrent.

52 And the granes were opened, and many bodies of Saints.

which flept, arofe,

53 And came out of the graves after his refurrection , and went into the holycity, and appeared vnto many.

54 Now when the Centurion, and they that were with him, watching Jefus, faw the earthquake, and those things that were done, they feared greatly faying, Truely, this was the Son of God.

55 And many women were there (beholding afarreoff) which followed lefus from Galilee ministring vnto him, of 163

56 Among which was Mary Magdalene, and Mary the mother of lames and lofes, and the mother of Zebedceschildren.

57 When the Euen was come, there came a rich man of Arimathea named lof s, who also bimfelfe was lefus disciple:

58 He went to Pilate, and begged the body of lefus; then Pilate commanded the body to be delivered.

59 And when lofeph had taken the body, he wrapped it in a cleane limen cloth, tori to the fact and any ball and

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> 2 3,50, iohn 19.

28.

60 And laid it in his owne new tombe, which hee had haven out in the rocke; and he rolled a great ftone to the doore of the coulchre, and departed.

61 Andthere was Mary Magdalene and the other Mary, ficting

ouer againft the fepulchre.

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62 T Now the next day that followed the day of the preparation, the chiefe Priefts and Phanices, came together onto Pilate.

63 Saying, Sir, wee remember that that deceiver faid, while

he was yet aline, After three dayes I will rife againe.

64 Command therefore that the sepulchre be made sure, while the third day, lest his disciples come by night, and steale him away, and say wate the people, He is risen from the deads to the last errour shall be worse then the first.

65 Pilctefald votothem, Ye hane a watch, goe your way, make

it as fure as you can.

66 So they went, and made the Sepulchre fure, fealing the ftone and fetting a watch.

CHAP. XXVIII.

to the discipless 19 and sendesh them to teach and baptize.

N the * end of the Sabbath, as it began to dawne towards the * Mar. 164 first day of the weeke, came Mary Magdalene, and the other Ma- 1. iohn a ry to the sepulchre.

a And behold, there I was a great earthquake, for the Angel 10r, had, of the Lord descended from heaven, and came and rolled backe becase.

the frene from the doore, and fate you it.

3 His countenance was like lightening, and his raiment white

4 And for feare of him the keepers did shake, and became as dead men.

5 And the Angel answered, and faid unto the women, Feare not ye: for I know that ye feeke Iesus which was gracified.

6 He is not here: for he is rifen, as hee faid : Come, fee the

place where the Lord lay.

7 And goe quickely, and tell his disciples, that he is risen from the dead. And behold, he goe th before you into Galilee, there shall ye see him: local haue told you.

8 And they departed quickely from the sepulchre, with seare

and great toy, and did run to bring his disciples word.

9 And as they went to tell his diteiples, behold, le fus met them, faying, All baile. And they came, and held him by the feet, and worthipped him.

1. Then faid lefes voto them, Bee not afraid : Coe tell my brethren,

S. MARTELIO

brochrenishat they goe into Galilee, and there fhall they feemed

II & Now when they were going, behold, fome of the watch came into the citie, and shewed voto the chiefe Priests all the things that were done.

12 And when they were affembled with the Elders, and had taken counfell, they gave large money vnto the fouldiers,

13 Saying, Say ye, His diteiples came by highr, and ftole him away while we fleps.

14 And if this come to the governous cares, wee will perfwade him, and feetre you. The trade with the same of the

15 So they tooke the money, and did as they were taught. And this faying is commonly reported among the lewer untill this day .

16 Then the eleven difeiples went away into Gahlee, into a mountaine where lefus had appointed them.

17 And when they faw him, they worthipped him : but forne doubted.

18 And Tefinscame, and spake vnto them, faying, All power is given voto me in heaven and in easth.

* Marke 26,15.

19 4 Goe ye therfore and teach all nations baptizing them in the Name of the Father, and of the Son, and of the holy Ghoft,

20 Teaching them to observe all things, whatsoever I have commanded you: and loe, I am with you alway, even vnto the end of the world. Amen.

GOSPEL ACCORDING TTHE to Saint MARKE.

CHAP.

I John Baptifes office. 9 lesis baptized, 12 tempted, 14 prescheth, 16 calleth Peter and others, 23 and cweth many.

HE beginning of the Gospel of Ichus Christ, the Some of God.

2 As it is written in the Prophets, * Behold, I fend my mellenger before thy face, which thall preparethy way before thee.

*Ef2.40. 3 * The voice of one crying in the wilderneffe, Prepare ye the 3. luke 3. way of the Lord,make his paths ftraight.

4 * John did baptize in the wilderneffe, and preach the bap-4 john tilme of repentance, for the remission of finnes.

1.23. Mae 3.1. * And there went out vnto him all the land of Indea , and Ox, water they of Ierusalem, and were all baptized of him in the river of *Mat. 3 5. lordane, confeising their finnes,

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6 And John was elothed with camels haire, and with a *Mat, 3.4 *
girdle of skinne about his loynes; and he did cate locusts and
wild hony.

7 And preached, faying, There commets one mightier then I after me, the latchet of whose shoes I am not worthy to stoope

downe, and vnloofe.

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8 I indeed hade baptized you with water : but he shall baptize you with the hely Ghost.

9 " And it came to palle in those dayes, that I elus came from " Matth.

Wazareth of Galilee and was baptized of John in Jordane. 3.1

to And straightway comming up out of the water heefaw the heavens | opened, and the Spirit like a doue descending upon him | Or cloves

II And there came a voice from heaven, faring, Thou art my or rent.

beloned Son, in whom I am well pleafed.

13 * And immediatly the Spirit drineth him into the wildernes. * Mat. 4.1.

13 And he was there in the wilder offe fourty dayes tempted of Satan; and was with the wild beafts, and the Angels mini-

14 New after that Iohn was put in prison, * Iesus came into * Mattha Galilee preaching the Gospell of the kingdome of God, 4.12.

15 And faying Thetime is fulfilled, and thekingdome of God

is at hand:repent ye, and beleeue the Gospel.

16 * Now as he walked by the Sea of Galilee, he faw Simon, * Matth, on ! Andrew his brother, cafting a net into the Sea(for they were 4.18. in the sea;)

.17 And lefus faid vnto them, Come yee after mee: and I will

make you to become fishers of men

18 And straightway they for soke their nets; & followed him.

to And when he had gone a little further thence, he faw lames the some of Zebedee, and John his brother, who also were in the this mending their nets.

20 And straightway he called them and they lest their father Zebedeein the ship with the bired servants, and went after him.

21 * And they went into Capernaum, and straightway on the * Matthe Sabboth day he entred into the Synagogue, and taught. 4.13.

22 *And they were aftonished at his doctrine : for he taught * Matth .

them as one that had authority, and not as the Scribes. 7.28.

23 * And there was in their Synagogue a man with an vnclean *Lu.4 33.

spirit, and he cried out,

24 Saying, Let vs alone, what have wee to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs: I know thee who thou art, the holy one of God.

25 And lefus rebuked him, faying, Hold thy peace, and some

out of him.

36 And when the uncleane fpirithadtorne him, and cried with

a loud voyce, he came out of him.

27 And they were all amozed informed that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the vacleane spirits, and they doe obey him.

28 And immediatly his fame forcad abroad throughout all

the region round about Galilee.

* Matth. 8.14-

they knew

BANK.

8.2.

29 And forthwith, when they were come ont of the Synagogue, they entred into the house of Simon, and Andrew, with James and John.

30 But Simons wines mother lay ficke of a fener : and anon

they tell him of her.

31 And he came and tooke her by the hand, and lift hervy, and immediately the fener left her, and the ministered water them.

32 And at even, when the Sunne did fet, they brought vite him all that were difeased, and them that were possessed with dinels:

33 And all the city was gathered together at the doore.

34 And he healed many that were ficke, of divers difeafes, and cafe out many divels, and suffered not the denils to speake, because they knew him.

35 And in the morning, rifing up a great while before day, hee went out, and departed into a folicay place, and there pryed.

36 And Simon, and they that were with him, followed after him:

37 And when they had found him, they faid voto him, All men fecke for thee.

38 And he faid vnto them, Let vs goe into the next towns, that I may preach there also: for therefore came I foorth.

39 And he preached in their Synagogues throughout all Ga-

lilee, and caft out divels.

4. And there came a leper to him, befeeching him, and kneeling downe to him, and faying vnto him, if thou wilt thou can't make me cleane.

41 And Ichis mooned with compassion, put foorth his hand, and touched him, and faith voto him, I will, be thou cleane.

42 And affoone as he had spoken, immediately the leprofie departed from him, and he was cleanfed.

43 And he straightly charged him, & forthwith fent him away.

44 And falth vnto him, See thou isy nothing to any man; but goe thy way, shew thy selfe to the Priest, and offer for thy cleaning those things which Moses commanded for a testimony water them.

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45 * But he wene out, and began to publish it much , and to * Luke 5: blase abroad the matter : infomuch that lefus could no more 15. openly enter into the city, but was without in defert places and they came to him from enery quarter. CHAP. II.

2 Christ healeth one sicke of the palsie. 14 calleth Matth: we

15 and eateth with publicans and funers.

Nd againe * he entred into Carernaum after fome dayes, and Mat. 986

A it was noyfed that he was in the house.

2 And straightway many were gathered together, infomuch that there was no roome to receive them no not fo much as about the doorerand he preached the Werd vnto them

3 And they come wato him, bringing one ficke of the palfies

which was borne of foure.

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4 And when they could not come nigh vnto him for preaffe, they vncouered the roofe where he was: & when they had broken it vp, they let downe the bed wherein the ficke of the palfie lay.

5 When lefus faw their faith, hee faid vnto the ficke of the

pallie, Sonne, thy finnes be forgiven thee.

6 But there were certaine of the Scribes fitting there, and rea-

foning in their hearts, 7 Why doeth this man thus speake blasphemies? * Who can * Iob. 74

forgine finnes but God onely?

8 And immediately, when lefus perceived in his Spirit, that 4.elay.43. they fo reasoned within themselves, he said vato them, Why rea- 25.

fon ye these things in your hearts?

9 Whether is it easier to say to the ficke of the palie, Thy finnes beforginen thee : or to (ay, Axife, and take up thy bed and walke ?

10 But that ye may know that the Sonne of man hath power on earth to forgine finnes (he faith to the ficke of the palfie.)

11 I fay vnto thee, Arife, and take up thy bed, and goe thy way

into thine house.

12 And immediately he arose, tooke up the bed, and went forth before them all, infomuch that they were all amazed, and glorified God, faying, We never faw it on this fashion .

13 And he went forth againe by the fea fide, and all the mul-

titude reforted vnto him, and he taught them.

14 * And as hee paffed by, he faw Leui the fonne of Al heus fitting | athe receit of Custome, and faid voto him, Follow me. And he arose and followed him.

15 And it came to palle, that as lefus fate at meat in his house, many Publicans and finners fate also together with lesus and his disciples: for there were many, and they followed him.

*M#.9.90 Or, at shat place. where the

Cuftome was receive med.

16 And

16 And when the Scribes and Pharifees faw him eate with Publicanes and finners, they faid vato his difeiples, How is it that he eateth and drinketh with Publicanes and finners?

17 When lesus heard it, he faith wate them, They that are whole have no need of the Phistian, but they that are sicke: I

came not to call the righteous, but finners to repentance

Mat. 9.

18 * And the disciples of lohn, and of the Pharisees vied to

14. luke.

18 * And the disciples of lohn, and of the Pharisees vied to

19 * And the come, and fay vnto him, Why doe the disciples of

19 * And the Pharisees fast, but thy disciples fast not?

19 And less said voto them, Can the children of the bride chamber saft, while the Bridegrome is with them? As long as they have the Bridegrome with them, they cannot fast.

20 But the dayes will come, when the Bride grome shall be taken away from them, and then shall they fast in those daies.

or ve- my

21 No manalfo foweth a piece of | new cloth on an old garment : elicthenew piece that filled it vp, taketh away from the old, and therent is made worfe.

2.2 And no man putteth new wine into old bottels, elfethe new wine doth burst the bottles, and the wine is spilled, and the bottels will be marred: But new wine must be put into new bottels.

* Mat. X2. 23 * And it came to passe, that he went thorow the corne fields
on the Sabboth day, and his disciples began as they went, to
placke the eares of corne.

24 And the Pharifees faid unto him, Behold, why doe they on

the Sabbath day that which is not lawfull?

25 And he faid vnto them, Haue ye nener read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the dayes of Abiather the hie Priest, and did eate the Shew-bread which is not lawfull to eat, but for the Priests, and gave also vnto them which were with him?

27 And he faid voto them, The Sabbath was made for man,

and not man for the Sabbath :

28 Therefore the Sonne of man is Lard also of the Sabbath.
C H A P. III.

I The withered hand healed. 13 The twelve Apostles chosen.
31 Who are Chasts brother, fifter and mother.

Mat. 12. A Nd* he entred again into the Synagogue, and there was a

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuse him,

3 And he faith vnto the man which had the withered hand, Stand fouth.

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4 And he faith vnto them, , Is it lawfull to doe good on the Sabboth dayes or to dec enill? to fane life or to kill? but they held their peace.

5 And when he had looked round about on them with angerbeing grieued for the | hardneffe of their hearts , Hee faith vnto | 0", the man, Stretch forth thine hand. And he ftretched it out and blinder free his hand was reftored whole as the other.

6 And the Pharifees went forth, and straightway tooke comfel with the Herodians against him bow they might destroy him.

7 But Ielus withdrew himselfe with his disciples to the Sea: and a great multitude from Galilee followed him and from Iudea,

8 And from Hierufalem, and from Idumes and from beyond Iordane, and they about Tyre and Sidon a great multitude, when they had heard what great things he did, came voto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude left they should throng him.

10 For he had healed many, infomuch that they | preased vp | 10777/h. on him, for to touch him, as many as had plagues.

II And vncleane spirits, when they saw him, fell downe before him, and cryed, laying, Then are the Sonne of God.

12 And he ftraitly charged them, that they should not make him knowen.

13 And he goeth vp into a mountaine, and calleth vnto him * Mat. 100 whom hee would:and they came vnto him.

14 And he ordeined ewelne, that they should be with him, and that he might fendthem foorth to preach:

15 And to have power to heale fickneffes, & to caft out denils.

16 And Simon he furnamed Perer.

17 And lamesthe forms of Zebedee, and ohn the brother of lames(and he furnamed them Boanerges, which is, The fonnes of Thunder.)

18 And Andrew and Philip and Bartholomew and Matthews and Thomas, and lames the fonne of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Indas Iscariot, which also betraied hims and they went & into an house.

20 And the multitude commeth together againe, fo that they could not fo much as eate bread.

21 And when his ! friends heard of it , they went out to lay for kinge. hold on him for they faid, He is belide himfelfe.

22 And the Scribes which came downe from Hierufalem, faid, "He hath Beclaebub, and by the prince of the diuels cafteth * Mat. 9. he out denils.

23 And he called them wato him , and faid vato them in parables, How can Satan east out Satan?

24 And if a kingdome bee divided against it selfe, that king-

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dome cannot frand.

25 And if a house be divided against it selfe, that honse cannot stand.

26 And if Satan rife vp against himselfe, and bee divided, hee

cannot feand but hath an end.

27 No man can enter into a strong mans house, and spoile his goods, except he will first bind the strong man, and then he will spoile his house.

* Mat. 12. 28 * Verely I fay unto you, All finnes shall be forgiven unto
the somes of men, and blaspemies, wherewith soener they shall

blafoheme :

29 But he that shall blashheme against the holy Ghost, hath neuer forginene se, but is in danger of eternal damnation.

30 Becanfe they faid, He hath an wicleane fpirit.

Wat 22. 31 9 There came then his brethren, and his mother, and

32. And the multitude fare about him and they faid vnto him, Behold, thy mother and thy brethren without fecke for thee,

33 And he answered them, saying, Who is my mother, or my brethren?

34 And hee looked round about on them which fate about him, and Oid, Behold, my mother and my brethren.

35 For who focuer shall doe the will of God, the same is my brother, and my fifter and mother.

CHAP. IIII.

1 The parable of the fower. 14 The meaning thereof. 26 Of the feed growing secretly. 30 Of the mustard seed.

*Mat.13. And * he began againete teach by the fea fide and there was
a. Agathered vinto him a great multitude, so that he entred into
a ship, and sate on the Sea: and the whole multitude was by the
Sea on the land.

2 And he taught them many things by parables, and faid vnto

3 Hearken, Behold, there went ont a fower to fow:

4 And it came to passe as he fowed, some fell by the way side, and the soules of the aire came, and denoured it up.

5 And fome fell on ftonieground, where it had not much earth: & immediately it fprang vp, because it had no depth of earth.

6 But when the Sun was vp,it was foorched, and because at had

no root, it withered away.

7 And some fell among thornes, and the thornes grew vp, and

7 And tome tell among thornes, and the thornes grew vp, and cheked it, and yealded no fruit.

8 And

8 And other fell an good ground, and did yeelde fruit that forang vp, and increased, and brought foorth, some thirty, and fome fixty, and fome and hundred.

9 And he faid vntethem, He y hath earesto heare let him heare, 1 . And when he was alone, they that were about him, with the ewelue, alked of him the parable.

17 And he faid vato them, Vato you it is given to know the myftery of the Kingdome of God : but vato them that are with-

out, all thefe things are done in parables;

12 * That feeing they may fee, and not perceive, and hearing * Mat. 134 they may heare, and not wnder frand, left at any time they thould 14. be connected and their finnes thould be forgiven them.

13 And he faid vnto them, Know you not this parable ? And

how then will you know all parables?

14 The fewer foweth the word.

15 And these are they by the wayside, where the word is fowen, but when they have heard, Satan commeth immediately & taketh away the word that was fowen in their hearts.

16 And these are they likewise which are sowen on stony ground, who when they have heard the Word, immediately re-

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17 And have no root in themselnes, and so indure him for a time ; afterward when aiff aion or perfecution atifeth for the words fake, immediatly they are offended.

18 And these are they which are sowen among thornes ? such

as heare the Word;

19 And the cares of this world, * and the deceitfulneffe of * 1. Tim riches, and the lufts of other things entring in, choke the Word, 6.17.

and it becommeth vofruitfull. 20 And thefe are they which are fowen on good ground, fuch 19. as hearethe Word, and receive it, and bring foorth fruit, foine | The

thirty fold fome fixty and some an hundred. 22 4 And he faid vnto them, Is a candle brought to be put under the ori-

a | bulhell, or vnder a bedrand not to be fet on a candlefticke? 2 2*For there is nothing hid, which that not be manifested: nej- fignisted ther was any thing kept fecret, but that it should come abroad.

23 If any manhane eares to heare, let him heare:

measure 24 And hee faid vnto them, Take heede what you heare : at * With what measure ye mete, it shall be measured to you: And Mat. 5-15 vnto you that heare, shall more be given.

25 * For he that hath, to him shall be given, and he that bath 26.

not, from him shall be taken, even that which he hath.

26 4 And he faid, So is the kingdome of God, asifa man * Mat. 13. should cast seed into the ground,

27 And B 4

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27 And should fleepe, and rife night and day, and the frede thould foring and grow up he knoweth not how.

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28 For the earth bringeth forth fruit of herfelfe, first the

blade, then the earcrafter that the full corne in the earc.

29 But when the fruit is brought forth, immediatly he put-1 Or,ripe. teth in the fickle because the harnest is come.

30 TAndhe faid, * Whereuntothall we liken the Kingdome Mat. 13 of God? Or with what comparison shall we compare it?

31 It is like a graine of muftard feed; which when it is fowen in the earth, is leffe then all the feedes that be in the earth.

22 But when it is fowen, it groweth vp, and becommeth greater thenall herbes, and shooteth out great branches so that the fonles of the ayre may lodge vuder the shadow of it.

* Mat. 13. them, as they wereable to heare it. 33 * And with many fuch parables spake hee the word vnto

34 But without a parable spake he not vnto them, and when they were alone, he expounded all things to his disciples.

35 * And the fame day when the Euen was come he faith wn-* Mat. 8 33.

to them, Let vs paffe ouer ento the other fide.

36 And when they had fent away the multitude, they tooke him, enen as he was in the thip, and there were also with him other little thips.

37 And there arose a great storme of winde, and the wayes

beat into the this fo that it was now full.

38 And hee was in the hinder part of the thip affeepe on a pillow, and they awake him, and by vnto him, Mafter, careft thou not, that we perith?

39 And he arofe, and rebuked the wind, and faid wnto the feat Peace, be still: & the wind ceased, and there was a great calme.

40 And he faid vnto them, Why are ye fo fearefull? How is it that ou have no faith?

41 And they feared exceedingly and faid one to another, What maner of man is this, that even the wind and the fea obey him? CHAP. V.

I Christ delinering the possifed of the legion of divels. 13 They enter into the frine. 35 lairus his daughter.

Nd * they came ouer vnto the other fide of the fea, into the A countrey of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombes, a man-with an encleane spirit,

3 Who had his dwelling among the tombes, and no man

could bindhim, no not with chaines:

9 Mat. 8.

28.

4 Because that he had beene often bound with fetters and chaines, and the chaines had bin plucked afunder by him, and the

the fetters broken in p'ecesticither could any mantamehim.

And alwayes night and day he was in the mountaines, and in the tombes crying and cutting himselfe with stones.

6 But when he faw lofus afarre off, he came and worship-

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7 And cryed with a load voyce, and faid, What have I to doe with thee Jelus thou Sonne of the most high God? I adjure thee by God, that thou torment me not.

8 (For he faid vnto him, Come out of the man thou vncleans

(pirit)

9 And he asked him, What is thy name? And hee answereds faving, My name is Legion : for we are many.

to And he befought him much, that he would not fend them

away out of the country.

11 Now there was there nigh vnto the mountaines a great berd of fwine feeding.

12 And all the dine's belonght him, faying, Send vsinto the

Ewine, that we may enter into them.

13 And forthwith Iesus gane them leave. And the vncleane foirits went out, and entred into the swine, and the herd ranne violently downer freepe place into the fea (they were about two thousand) and were choked in the fea.

14 And they that fed the fwine fled, and told it in the citie. and in the countrey. And they went out to fee what it was that

was done.

A 15 And they come to lefus, and fechim that was poffeffed with the deuill, and had the Legion, fitting, and clothed, and in his right mind; and they were afraid.

16 And they that faw it told them how it befell to him that was poste fed with the deuill and also concerning the swine.

17 And they began to pray him to depart out of their coafts. 18 And when he was come into the thip, he that had bene pole feffed with the denill prayed him that he might be with him.

19 Howbeit lelus luffered him not , but faieth vnto him, Goe home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things lefus had done for him : and all men did marvaile.

21 And when Ielus was paffed ouer againe by thippe vnto the other fide much people gathered vnto him, and he was nigh vnto

22 * And behold, there cometh one of the Rulers of the Syna- * Mat. 9. gogue, lairus by name, and when he faw him, he fell at his feet,

33 And beloughthim greatly, laying, My little daughter lieth

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at the point of death, I prog thee, come and lay thy hands on hes, that the may be healed and the shall line.

24 And lefus went with him, and much people followed him,

and thronged him.

25 And a certaine woman which had an iffue of blood twelue

yeeres.

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When thee had heard of lefus, came in the prease behind,

and touched his garment.

28 For the faid, If I may touch but his clothes, I shall be whole-29 And straightway the formaine of her blood was dried up.

and the felt in her body that the was healed of that plague.

30 And Isfus immediatly knowing in himselfe that vertue

30 And Iclus immediatly knowing in himselfe that vertue had gone out of him, turned him about in the preass, and sayd, Who touched my clothes?

31 And his disciples faid vato him, thou feeft the multitude

thronging thee, and faieft thou, Who touched me?

32 And he looked round about to fee her that had done this

thing.

3? But the woman fearing and trembling, knowing what was done in her, came and fell downe before him, and told him all the trueth.

34 And he faid vnto her, Daughter, thy faith hath made thee

whole, goe in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the Synagogues house certaine which faid, Thy daughter is dead, why troublest thou the Master any further?

36 A floone as Jefus heard the word that was spoken he faith

white the ruler of the Synagogue: Be not afraid onely believe.

37 And he suffered no man to follow him, faue Peter, and

James, and John the brother of James.

38 And he cometh to the house of the ruler of the Synagogue, and seeth the tunult, and them that wept and wailed greatly.

39 And when he was come in, hee faith vnto them, Why make ye this adoe, and weepe? the damofell is not dead, but

fleepeth.

40 And they laughed him to fcorne; but when hee had put them all out, he taketh the father and the mother of the damofel, and them that were with him, and entreth in where the damofell was lying.

41 And he tooke the damosell by the hand, and said vnto her, Talitha cumi, which is, being interpreted, Damosell (I say vnto thee) Arise.

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'42 And ftraightway the damofell arole, and walked, for thee was of the age of twelue yeer: s: and they were altonuhed with a great aftonithment.

43 And he charged them straitly, that no manshould know it: and commandeth that fome thin; should be given her to eat.

CHAP. VI.

t Christ is contemned of his country men. 18 John Baptist is bebeaded. 45 Ch ift walketh on the fea.

Nd * he went out from thence, and came into his own coun- * Mat. 13 Atreyand his Disciples followed him.

2 And when the Sabbath day was come, he beganne to teach in the Synogogue ; and many hearing him, were aftonilhed, fay- * Iohn. 4 ing From whence hath this man thefethings ? And what wife- 44. dome is this which is given vato him , that even fuch mighty * Matt. 9. workes are wrought by his hands?

3 Is not this the Carpenter, the fonne of Marie, the brother of 35.luke Tames and lofes, and of luda, and Simon? And are not his fifters * Matte

here with vs? And they were offended at him. 4 But lefus faid vito them, *A Prophetis not without honor. but in his owne Countrey; and among his owne kinne, and in his owne house.

5 And he cou'd there doe no mighty worke fane that helaide his hands upon a few ficke folke, and healed them.

6 And he maruelled because of their vnbeliefe. *And he went baffe

money m round about the villages, teaching. 7 5 * And he calleth vnto him the twelve, and began to fend Comembat them foorth by two and two, and gaue them power ouer uncleane

fpirits, a far-8 And commanded them that they fhould take nothing for their ionruey, faue a ftaffe onlyino ferip, no bread, no | money in thing, mat. 10.9 their purle:

9 But be shodde with fandales: and not put on two coates.

10 And he faid vato them, In what place focuer yee enter into is taken the an house, there abide till yee depart from that place.

generall 11 * And wholoeuer thall not receive you, nor heare you, when for money. ye depart thence, * shake off the dust vader your feet for a testi. * Mat. 10. monie against them: Verily I say vnto you, it shall be more tole- 14. rable for Sedome and Gomorrha in the day of indgement, then * Acts 13

for that citic. 18 And they went out, and preached that men should repent. * Iam. Se

13 And they cast out many deuils, * and annointed with oyle 14. many that were ficke, and healed them.

14 * And king Herodheard of him (for his name was spread * Matha abroad:) and hee faid that John the Baptist was risen from 14.14

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the dead, and therefore mighty worker doe flew foorth theme felues in him.

15 Othersfaid, That it is Elias. And othersfaid, That it is a Prophet, or as one of the Prophets.

16 * But when Herod heard thereof, he faid, It is John, whom & Luke 3. I beheaded he is rifen from the dead. 19.

17 For Herod himfelfe had fent foorth and laid hold woon John, and bound him in prison for Herodias sake, his brother Phihips wife, for he had married her.

18 For John had faid vnto Herod, * It is not lawfull for thee * Leu. 18. to have thy brothers wife. 16.

19 Therefore Herodiashad a quarrellagainst him, and would Ur, an have killed him, but the could not. mmard

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* Luke 9.

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2. For Herod feated lehn, knowing that he was a just man, and an holy, and sobserved him: and when hee heard him, he did Or, kept many things, and heard him gladly. him or fa-

21 And when a connenient day was come, that Herod on his birth day made a Supper to his Lords, high captaines, and chiefe estates of Galile:

22 And when the daughter of the faid Herodias came in, and daunced and pleased Herod, and them that sate with him, the King faid vnto the damofell, Afke of mee whatforner thouwilt and I will give it thee.

23 And he fware vnto her, Whatfoener thou shalt aske of me, I will give it thee, vnto the halfe of my kingdome.

24 And the went forth, and faid vnto her mother, What shall I aske? And she said, The head of John the Baptist.

25 And the came in straightway with hafte, vnto the King, and afked, bying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the King was exceeding fory, yet for his oathes fake, and for their fakes which fate with him, he would not reject her-

27 And immediately the King fent an || executioner, and commanded his head to be brought, and he went, and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the damolell and the damofell gaue it to her mother.

29 And when his disciples heard of it, they came and tooke vp

his corps, and laid it in a combe. 30 * And the Apolles gathered themselves together vnto Tefus, and told him all things, both what they had done, and what

they had taught. 31 And he faid vnto them, Come ye your felues apart into & elefert place, and reft a while For there were many comming and

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CHAP. VI.

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32 * And they departed into a defert place by flip privately.

33 And the people faw him departing, and many knew him, and ranne afoot thither out of all cities, and outwent them, and came together ento him.

34 * And Ielus when hee came out faw much people, and was & Mar. 6 mouned with compassion toward them, because they were as theepe not having a thepheard and hee began to teach them ma. 39. ny things.

35 "And when the day was now farse fpent, his disciples came " Mat.14 ynto him, and faid, This is a defert place, and now the time is farre pa fed.

36 Send them away, that they may goe into the contrey round about and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered, and faid unto them, Give ye them to eat. And they fay voto him, Shall we goe and buy two hundreth pennyworth of bread, and give them to eat?

38 He faith vnto them. How many loaues have yee? goe, and See. And when they knew, they fay, Fine, and two fishes.

39. And he commanded them to make all fit downe by companies vpon the greene graffe.

40 And they fate downe in rankes by hundreds, and by fifties. 41 And when he hadraken the fine loanes, and the two fithes, he looked up to heaven, and bleffed, and brake the leaves, and gave them to his Disciples to set before them, and the two filhes divided he among them all.

42 And they did all cat, and were filled.

43 And they tooke vp twelue baskets full of fragments, and of the filhes.

44 And they that did eat of the loaues, were about five thoufand men.

45 And straightway hee constrained his D'sciples to get into the thip & to goe, to the other fide before | vato Bethfaida, while 10, out he fent away the people.

46 And when he fent them away , he departed into a moun Bethfaitaine to pray.

47 * And when even was come, the ship was in the midst of the * Mat. 14.

Sea and healone on the land. 48 And he faw them toy ling in rowing (for the wind was conthary vote thems) and about the fourth watch of the night hee commeth vinto them, walking upon the lea, and would have passed

49 But when they faw him walking upon the Sea, they Tuppo-

The Roman peng SE FEMERS

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fed it had beene a Spirit and cryed out.

50 (For they all faw him, and were troubled, and immediately heetalked with them, and fayeth vnto them, Be of good cheere. It as I, be not afraid.

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51 And he went up vato them into the ship and the wind ceafed : and they were fore amafed in themselves beyond measure, and wondered.

52 For they confidered not the miracle of the loaves, for their heart was hardened.

* Mat. 14 . 53 * And when they had paffed over they came into the land of Genefarethand drew to the shore. 34.

54 And when they were come out of the thip, traightway they

knew him,

55 And rame through that whole region round about and began to cary about in beds, those that were ficke, where they heard

56 And whitherfoeuer he entred into villages or cities, or countrey, they laid the ficke in the streets, and befought him that they might touch if it were but the border of his garment: and as ma. ny astouched I him were made whole.

01,12.

CHAP. VII.

I The Pharifes find fault with the Disciples for eating with one wasten hands. 14 Meat defileth not the man.

"Hen " came together vnto him the Pharalees, and certaine of the Scribes, which came from Hiernfalem.

2 And when they faw some of his Disciples cate bread with Idefiled (that is to fay, with vnwaihen) hands, they found fault.

3 For the Pharifes and all the lewes, except they wash their hands | oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, except they walks they eat not. And many other things there be, which they have receined to hold, as the washing of cups and | pots , brasen vessels, and of tables.

5 Then the Pharifes and Seribes afked him , Why walke not thy disciples according to the tradition of the Elders, but eate bread with viwashen hands?

6 He answered and said voto them, Well hath Esaiss prophe-Red of you hypocrites, as it is written, * This people honoureth me with their live, but their heart is farre from me.

7 Howbeit invaine doe they worthip mee, teaching for do-

1 Orbeds. Etrines, the commandements of men.

8 For laying afide the Commandement of God, yee holde the tradition of men, as the walking of pets and cups : and many other fuch like things ye doe. 9 And

* aMatth 15.I. Or,common. Or, diligently in \$ h: 07393nall, with the fift:

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* Bla 29. I 3.matt.

15.8.

9 And he faid vate them Full well ye | relect the Comman | 09, Fu. dement of God, that ye may keepe your owne tradition.

10 For Moles faid, Honour thy father and thy mother 1 and.

Who fo curfeth father or mother, let him die the death.

II But ye fay, If a man shall fay to his father or his mother , It is * Corban, that is to fay, a gift, by what focuer thou might off be * Matthe profited by meileshall be fiee.

12 And ye fuffer him no more to doe ought for his father or his

mother :

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13 Making the word of God of none effect through your tradition, which ye have delinered; and many fuch like things the ye.

14 T * And when he had called all the people unto him he faid * Matthe vnto them, Hearken vnto me enery one of you, and understand. I 5.10.

15 There is nothing from without a manthat entring into him. can defile him : but the things which come out of himsthole are

they that defile the man.

16 If any man have eares to heare, let him heare.

17 And when he was entred into the house from the people, his

disciples asked him concerning the parable.

18 And he faid visto them, Are yee fo without understanding allo? Doe ye not perceive that what loeuer thing from without entreth into the man, it cannot defile him,

19 Because it entreth not into his heart, but into the belly, and

porth out into the draught, purging all meats?

20 And he faid, That which commeth out of the man, that defileth the man.

21 * For from within, out of the heart of men, proceed and 1 * Gen, thoughts, adulteries, fornications, murthers, 6.5.and

23 * [hefis, couetoulieffe, wickedneffe, deceit, lascinjoufneffe, 8.21.

an euill cy: blasphemy, pride, foolilhnesse:

23 Allthefe enill things come from within and defile the man. 15.19. 24 4 * And from thence he arofe, and went into the borders of

Tyre and Sidon, and entred into an house, and would have no man * Matth. know it but he could not behid.

25 For a certaine woman whose youg daughter had an vucleane

Spirit, heard of him, and came and fellat his feet.

26 (The woman was a | Greeke, 2 Syrophenician by nation;) and the befought him that he would cast foorth the deuill out of Or, Gene her daughter. tile.

37 But lefus faid vnto her, Let the children first be filled:for it is not meete to take the childrens bread, and to cast it vnto the

dogs.

28 And the antwered, and faid vnto him, Yes Lord, yet the dogs under the table cat of the childrens crumbes,

29 And

29 And he fild water for this faying got thy way, the dewill is gone out of thy daughter.

30 And when the was come to her house, the found the dinell

gone out and her daughter layd spon the bed.

31 The And againe departing from the coafts of Tyre and Sidon, he came vato the fea of Galile, through the midft of the coafts of Decapolis.

32 And they bring him one that was deafe, and had an impediment in his speech and they befeech him to put his hand vp-

on him.

33. And he tooke him afide from the multitude, and put his fingers into his eares and he spit, and touched his tongue,

34 And looking up to heanen, hee fighed, and faith vnto him,

Ephphata, that is, be opened.

35 And ftraightway his cares were opened , and the ftring of

his tongue was loofed, and he spake plaine

36 And he charged them that they should sell no man; but the more hee charged them, so much the more a great deale they published it.

37 And were beyond measure aftenished, saying, He hath done all things well: He maketh both the deafe to heare, and the dombe

to fpeake.

CHAP. VIII.

I Christ feedeth the people miraculously. 10 And resuseth so give a signe to the Pharifes.

Matth.

In those daies * the multitude being very great, and having Inothing to cate, Icsus called his disciples vnto him, and faith vnto them,

3 I have compassion on the multitude, because they have now beene with me three dayes, and have nothing to eat:

3 And if I fend them away falling to their owne houses, they

will faint by the way: for divers of them came from farre. .

4 And his disciples answered him, From whence can a man fatisfic these men with bread here in the wildernesse?

5 Andhe afkedthem , How many loaueshaue ye ? And they

faid, Seuen.

And he commanded the people to fit downe on the grounds and he tooke the feuen loanes, and gave thankes, and brake, and gave to his disciples to fet before them: and they did fet them before the people.

7 And they had a few small fishes : and hee bleffed, and com-

manded to fet them also before them.

8 So they didear, and were filled: and they tooke up of the broken meat that was left, feuen balkets full.

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And they that had eaten were about fourethouland, and he feut them away.

to And itrai htway he entred into a thip with his disciples,

and came into the parts of Dalmanutha.

* * And the Phanies came forth, and began to question with * Marth.

him, keking of him a figure from heaven, tempting him.

12 And he fighed deepely in his hirt, and laith, Why doeth
this generation feeketh after a figure Verely 1 fay onto you, There
shall no figure beginning this generation.

13 And he left them, and entring into the ship againe, departed

to the other fide.

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14 7 * Now the disciples had forgotten to take bread, neither * Matths had they in the ship with them more then one loafe. 16.5.

15 And he charged them, Taying, Take heed, beware of the lea-

uen of the Pharifes, and of the leaven of Herod.

16 And they reasoned among themselves, saying, Is & because * Matthe

we have no bread.

17 And when Iclusknew is, he faith vnto them, Why reason ye, because ye have no bread? Perceine ye not yet, heither vndrr-

fland? Have ye your heart yet hardened?

18 Hauing eyes, fee ye not? and hauing eares, heare ye not? and doe ye not remember?

19 When I brake the fine loanes among fine thousand, how many baskets full of fragments tooke ye vp ? And they say vnto him. Twelve.

29 And when the feuen among foure thousand: how many baskets full of fragments tooke ye wp ? And they say, Seuen.

21 And he said vato them, How is it that ye doe not under-

23 ¶ And he commeth to Bethfaida, and they bring a blinde

man vnto him, and befought him to touch him :

23 And he tooke the blind man by the hand, and led him out of the towne, and when he had hit on his eyes, and put his bands a you him he afked him if he faw ought.

24 And he looked vp, and faid, I fee men as trees, walking.

25 After that he put his hards againe vpou his eyes, and madehim looke vp: and he was reftored, and faw enery man clearely.

26 And he fenthim away to hishoule Living, Neither goe into the towne, nor tell it to any in the towne.

27 9 * And less went out, and his disciples, into the townes * Mar. 164.
of Cesarea Philippi: and by the way he asked his disciples, says 13,
ing youto them, Whom doe men say that I am?

28 And they antwered, John the Baptift : but fome Gy, Elias:

and others, One of the Pro hets.

29 And he faith vnto them , But whom fay ye that I am? And Perer answereth and faith vnto him, Thou art the Christ.

30 And he charged them that they should tell no man.

31 And he began to teach them, that the Sonne of man must fusion many things, and be rejected of the Elders and of the chiefe Priests, and Scribes, and be killed, & after three dayes rise agains.

33 And he spake that faying openly, And Peter tooke him, and

began to rebuke him.

33 But when he had turned about, and looked on his difeiples, he rebuked Peter, faying, Get thee behind me, Satan: for thos auourest not the things that be of God, but the things that be of men.

* Matth.

34 ¶ And when he had called the people vato him, with his disciples also, he said vato them, * Whosever will come after me, let him denie himselse, and take vp his crosse, and follow me.

35 For wholocurr will faue his life, thall lofe tybut wholoeuer thall lofe his life for my (ake and the Gofbels, the fame thal faue it.

36 For what shall it profit a man, if he shall gaine the whole world, and lose his owne soule?

37 Or what shall a man give in exchange for his soule?

* Matt.

38 * Whofoener therefore thall be athamed of me and of my words in this adulterous and finfull generation, of him also thall the Sonne of man be ashamed, when he commeth in the glory of his Father, with the holy Angels.

CHAP. IX.

2 Isfur is transfigured. 30 He forestellesh his death and refurrection, 33 And giveth divers instructions to his desciples.

* Matt. 16.28. And he faid vinto them, * Verely I fay vinto you, That there be fome of them that stand here, which shall not taste of death, till they have seenethe kingdome of God come with power.

* Matt.

2 4 * And after fixe dayes, lefus taketh with him Peter, and lames, and lohu, and leadeth them up into an high mountaine apart by themselues: and he was transfigured before them.

3 And his raiment became thin ng, exceeding white as frow :

so as no Fuller on earth can white them.

4 And there appeared vatothem Elias with Mofes : and they

were talking with lefus.

7 And Peter answers I, and said to Iesus, Master, it is good for vs to be heere; and let s make three tabernacks, one for thee, and one for Moses, and one for Elias.

6 For he wift not what to fay, for they were fore afraid.

7 And there was a cloud that overthadowed them: and a voyce came out of the cloud, laying, This is my beloued Sonne: heare him.

8 And

CHAP. IX.

8 And fuddenly when they had looked round about, they faw no man any more, faue Iefus onely with themselves.

9 And as they came downe from the mountaine, hee charged them that they should tell no man what things they had seene, till the Sonne of man were risen from the doad.

10 And they kept that faying with themselves, questioning one with another, what the rifing from the dead should meane.

It And they asked him, faying, Why fay the Scribesthat

Elias must first come?

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after .

12 And he answered, and told them, Elias verily commeth firsts and restoreth all things, and * how it is written of the Sonne of man, that he must suffer many things, and be set at nought.

13 But I say vnto you, that Blias is indeed come, and they have \$3.23.

done vnto him whatfocuer they lifted, as it is written of him.

14 4 And when he came to his disciples, he sa wa great multi-

tude about them, and the Scribes questioning with them.

15 And firsightway all the people, when they beheld him,

were greatly amazed, and running to him, faluted him.

16 And he afked the Scribes, What queftion ye | with them? | 07, a-17 And one of the multitude answered, and faid, Mafter, I have more your

brought vatothee my fonne, which hath a dumbe spirit:

18 And wherefooter he taketh him, he [teareth him, and he fo- 10, dafta meth, and gnasheth with his teeth, and pineth away, and I spake to 6th hom. thy disciples, that they should cast him out, and they could not.

19 He answered him, and faith, O fatihlesse generation, how long shall I be with you, how long shall I suffer you? bring him

vnto me.

20 And they brought him vuto him: and when hee faw him, ftraightway the spirit tare him, and hee sell on the ground, and wallowed, foming.

21 And he asked his father, How long is itagoe fince this came

vnto him? And he faid, Of a child.

22 And oft times it hath caff him into the fire, and into the waters to deftroy him: but if thou caust doe any thing, have compassion on vs. and helpe vs.

23 Ielus faid vnto him , If then canft beleeue , all things are

posible to him that beleeneth.

24 And ftraightway the father of the child cried out, and faid

with teares Lord, I belieue, helpe thou mine unbeliefe.

25 When Iesus saw that the people came running together, he rebuked the foule spirit, saying onto him, Then dumbe and, deafe spirit, I charge thee come out of him, and enter no more into him.

26 And the foirst cried, and rent him fore, and came out of him

and he was as one dead, informach that many faid, He is dead.

27 But Iefus tooke him by the hand, and lifted him vp, and he arole.

28 And when hee was come into the house, his disciples asked

him privately. Why could not we cast him out? 29 And he faid vnto them, This kind can come foorth by no-

thing, but by prayer and fasting.

30 4 And they departed thence, and paffed thorow Galilee,

6 Matth. and he would not that any man fhould know it.

31 For he taught his disciples, and faid voto them, The Sonne of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rife the third day.

32 But they understood not that laying, and were afraid to alke

him.

33 T* And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among your falues by the way ?

34 But they held their peace ? For by the way they had difpu-

ted among themselves, who should be the greatest.

35 And he fate downe, and called the twelve, and faith vnto them , If any man defire to be first, the fame thall bee last of all, and feruant of all.

36 And he tooke a child and fet him in the midft of them:and

when he had taken him in his armes he faid ynto them.

37 Whofoener shall receive one of such children in my Name, receiveth me, and wholoever shall receive me receiveth not me but him that fent me.

38 4 * And John answered him, faying, Malter, we saw one cafting out deads in thy Name, and he followeth not vs, and we forbade him because he followeth not vs.

39 But lefus faid, Forbid him not, * for there is no man, which shall doe a miracle in my Name, that can lightly speak cuil of me.

40 For he that is not against vs, is on our part.

41 * For whoseener thall give you a cop of water to drinke in my Name, because ye belong to Christ: Verely I say vnto you, He

thall not lose his reward.

42 * And wholoeuer shall offend one of these little ones that beleeue in me, it is better for him, that a militone were hanged about his necke, and he were cast into the sea.

43 * And if thy hand | offend thee, cut it off: It is better for ther to enter into life maimed, then having two hands, to go into

hell into the fire that never shall be quenched.

44 * Where their worme dieth not, and the fire is not quen-

* Matth. 38.1.

27.23.

2 Luke 9.49.

I. Cor. 12.3.

· Matth. 30.42.

* Matth. 28.6.

Matt. F. 29. and 18.8.

DYREUSE speedocffend

* Efay 66,24 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that neuer shall be quenched:

46 Where their worme dieth not, and the fire is not quenched.

47 And if thine eye softend thee, plucke it out: it is better for 107, eaugh thee to enter into the kingdom of God with one eye, then having thee to two eyes, to be cast into hell fire:

offend.

48 Where their worme dieth not, and the fire is not quenched.

49 For every one shalbe falted with fire, and * enery facrifice

shall be falted with falt.

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50 * Salt is good: but if the falt have loft the faltnesse, where- * Matth. with will you season it? Haue salt in your selves, and have peace 5.13° one with another.

CHAP. X.

2 Touching dissorcement. 13 Little children brought to Christ.

A Nd * he role from thence, and commeth into the coafts of *. Matth.

Ludea by the farther fide of lordan : and the people refort 19.1.

I Indea by the larther fide of lordan; and the people refort 49.4.

who him againe, and as he was wont, he taught them againe.

2 ¶ And the Pharifes came to him, and alked him, is it lawful for a man to put away his wife, tempting him?

3 And hee answered, and said vnto them, What did Moles command you?

4 And they faid, Mofes fuffered to write a bill of dinorcement,

and to put her away,
5 And lefus answered, and faid vato them. For the hardnesse

of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and eleave to his wife,

8 And they twaine shall be one fiesh: so then they are no more twaine, but one fiesh.

9 What therefore God hath loyned together, let no man put

to And in the house his disciples asked him againe of the same matter.

11 And hee faith vnto them, * Wholecuer shall put away his * Mat. 5. wife, and marry another, committeth adultery against her. 32.and

12 And if a woman shall put away her husband, and be mar- 19.9. sied to a another she committeeth adultery.

13 4 * And they brought youg children to him, that he should * Mat. 1 & touch them, and his disciples rebuked those that brought them. 13.

14 But when Iefus faw it, he was much displeased, and said vn-

S. MARKE,

to them, Suffer little children to come vnto mee, and forbid them not : for of fuch is the kingdome of God.

15 Verely I fay vnto you, Wholoener shall not receine the kingdome of God as a little child he thall not enter therein.

16 And hee tooke them yp in his armes, put his hands ypon

them and bleffed them.

* Matt. 19,16.

17 4 And when he was gone forth into the way, there came one running, and kneeled to him, and afked him, Good Mafter, what shall I doe that I may inherit eternal! life ?!

18 And lefns faid unto him, Why calleft thou me good? There

is no man good, but one, that is, God.

19 Thou knowest the Commandements. Doe not commit adultery, Dec not kill, Doe not feale, Doe not beare falle witmeffe. Defraud not. Honour thy father and mother.

20 And be answered and faid unto him. Master, all these have

I observed from my youth.

21 Then lefus beholding him, loued him and faid vnto him, One thing thou lackeft; Gee thy way; fell whatfoener thou haft, and give to the poore, and thou thalt have treasure in heaven, and come, take vp the croffe and follow me.

22 And he was fad at that faying, and went away grieved: for

he had great possessions.

23 And Iefus looked round about, and faith vnto his disciples, How hardly shall they that have riches, enter into the kingdome of God?

24 And the disc ples were astonished at his words. But Ien's answereth againe, and faith vnto them, Children, how hard is it for them that truft in riches, to enter into the kingdome of God?

25 It is easier for a camell to got therow the eye of a needle,

then for a rich man to enter into the kingdome of God.

26 And they were aftonished out of measure, saying among

themselves, Who then can be faued?

27 And lefus looking upon them, faith, With men it is impoffible, but not with God: for with God all things are possible.

28 9 * Then Peter began to fay vato him , Loe, we have left

all, and hane followed thee.

29 And Iefus answered, and faid, Verely I say vnto you, There is no man that hath left house, or brethren, or fifters, or father, or mother, or wife, or children, or lands for my fake, and the Gofpels,

30 But he shall receive an hundreth fold now in this time, hou-Ses, and brethren, and fifters, and mothers, and children, and lands,

· Matt. with perfecutions, and in the world to come eternall life. 19.50.

34 * But many that are first, shall be last : and the last first.

32 4 * And

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* Matt. 19.27. 32 ¶* And they were in the way going up to Hierufalem: and * Matth, Ieius went before them, and they were amazed, and as they fol- 20,17, lowed, they were afraid: and he tooke against the twelve, and began to tell them what things should happen ynto him.

33 Saying, Behold, we goe up to Hierufalem, and the Sonne of man shall bee deliuered vnto the chiefe Priests, and vnto the Scribes: and they shall condemne him to death, and shall deli-

ner him to the Gentiles.

id

he

r,

34 And they shall mocke him, and shall sourge him, and shall spit upon him, and shall kill him, and the third day hee shall rise agains.

35 ¶ * And Iames and Iohn, the fonnes of Zebedee came vn- * Matthe to him, faying, Mafter, we would that thou shouldest doe for vs, 20.20

whatfocuer we shall defire.

36 And he faid outo them, What would ye that I should doe for you?

37 They faid vote him, Grant voto ve, that we may fit one on

thy right hand and the other on thy left hand in thy glory.

38 But lefus faid vnto them, Ye know not what ye alke. Can
ye drinke of the cup that I drinke of? and be baptized with the

baptisme that I am baptized with?

39 And they said vate him, Wee can And less said vate them, Ye shall indeed drinke of the cup that I drinke of: and

with the Baptisme that I am baptized withall, shall yee bee baptized:

4. But to fit on my right hand, and on my left hand, is not mine to give, but it shalbe given to them for whom it is prepared.

4t And when the ten heard its they began to be much displea-

fed with Iames and lohn.

42 But lefuscalled them to him, and faith ento them, * Yee * Luke know that they which | are accounted to rule ouer the Gentiles, 22.25. exercise lordship oner them: and the r great ones exercise author | Or, ritie epon them,

43 But fo shall it not be among you: but who foeuer will be good.

great among you shall be your minister.

44 And whofoeuer of you will be the chiefek, shall be fer-

45 For even the Sonne of man came no to be ministred voto,

but to minister, and to give his life a ransome for many.

46 9 * And they came to Iericho: and as he went out of Ie. * Matericho with his ditciples, and a great number of people, blinde 20.29.

Bartimeus, the some of Timeus, sate by the high wayes side begging.

47 And when he heard that it was lefus of Nazareth, he be-

gan to cry out, and fay, lefts thou Some of Danid, have mercy

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48 And many charged him that he should hold his peace; but he cryed the more a great deale, Thou Sonne of David, have mercy on me.

49 And lefts flood fill, and commanded him to be called: and they call the blinde man, faying vnto him, Bee of good

comfort, rife, he calleth thee.

50 And he caffing away his garment, role vp, and came to Ielus, 51 And Ielus answered and faid vnto him, What wilt thou that I should doe vnto thee? The blinde man faid vnto him, Lord, that I might receius my fight.

Porfluied.

52 And Issus faid vato him, Goe thy way, thy faith hath imade thee whole: And immediatly he received his fight, and followed Issus in the way.

CHAP. XI.

I Christ rideth with triumph into Hierufalem. 12 Hee cu feth she frustleffe fig tree. 15 He pu gest she Temple.

Matth.

And *when they came nigh to Hierufalem, unto Bethphage,
and Bethany, at the mount of Oliucs, he lendeth forth two
of his disciples.

2 And faith vnto them, Goe your way into the village over against you, and assoone as ye beentred into it, ye shall finde a colt tyed, whereon never man sate, loose him, and bring him.

3 And if any man fay vnto you, Why doe ye this? Say yee, that the Lord hath need of him: and straightway hee will send him hither.

4 And they went their way, and found the colt tyed by the doore without, in a place where two wayes meet: and they loofe him.

5 And certaine of them that flood there, fayd vnto them, What doe ye loofing the colt?

6 And they faid vnto them, even as Iefus had commanded t and they let them goe.

7 And they brought the colt to Ielus, and cast their garments on him, and he sate you him.

g And many spread their garments in the way: and others out downe branches of the trees, and strawed them in the way.

 And they that went before, and they that followed, cryed, faying, Hofamus, bleffed is he that commeth in the Name of the Lord.

10 Bleffed be the kingdome of our father David; that com-

12 And lefus entred into Hickufalem , and into the Temple,

and when he had looked round about voon all things, and now the cuen-tide was come, her went out voto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany,

he was hungry.

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13 *And feeing a fig-tree afarre off, having leaves, he came, if * Matt. haply he might finde any thing thereon, and when he came to it, 21.19, he found nothing but leaves; for the time of figs was not yes.

14 And lefus answered and faid vinto it, No man eate fruit of

thee hereafter for ever And his disciples heard it.

15 ¶ * And they come to Hierufalem and lefus went into the * Mat. 23.

Temple, and began to cast out them that fold and bought in the 12.

Femple, and ouerthrew the tables of the money changers, and the leats of them that fold dones,

16 And would not fuffer that any man should carry any vessell

through the Temple.

17 And hee taught, faying vnto them, Is it not written, My house shall be called of all nations, The house of prayer? But

ye have made it a den of theenes.

18 And the Scribes and chiefe Priefts heard it, and fought how they might destroy him : for they feared him because all the

people was aftenished at his doctrine.

19 And when Euen was come, he went ont of the city.

20 ¶ * And in the morning, as they passed by, they saw the * Mat.21.

21 And Peter calling to remembrance, faith vnto him, Mafter,

behold, the fig-tree which thou curfedft, is withered away.

22 And Iclus answering, faith vinto them, | Haue faith in God. | Or, hone

23 For verely, I say vote you, that whosever shall say vote the saith this mountaine, Bethou remound, and be thou cast into the sea, of God., and shall not doubt in his heart, but shall beleeve that those things which he saith, shall come to passe: he shall have whatsomer he saith.

24 Therefore I say vnto you, * What things soener ye defire * Mat. 7.7 when ye pray, beleeve that ye receive them, and ye shall have

them.

25 And when ye standpraying, * forgive, if ye have ought a- * Mat.6. gainst any: that your Father also that is in heaven, may forgive 4. you your trespasses.

26 But if you doe not forgine, neither will your Father which

is in heaven forgive your crefpaffes.

27 ¶ And they came agains to Hierufalem, * and as he was walking in the Temple, there come to him the chiefe Priefts, and * Mat. 23, the Scribes, and the Elders.

28 And

28. And faid vuto him , By what authoritie doeft thou their things? and who gaue thee this authority to doe their things?

29 And lefus answered and faid voto them, I will also affects

10r, thing. you one I question, and answere me, and I will tell you by what
authority I doe these things.

3. The baptilme of lohn, was it from heaven, or of men? An-

fwere me,

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not beleeve him?

32 But if ye shall fay, Of men, they feared the people : for all

men counted John, that he was a Prophet indeed.

33 And they answered, and faid onto less, Wee cannot tell.

And less answering, faith onto them, Neither doe I tell you, by what authority I doe these things.

CHAP. XII.

1 The parable of the compand. 12 Touching the paying of tribute, 18 and the resurrection. 43 The poore undow and her two mites.

* Matt.

A Nd * he beganto speake wnto them by parables, A certaine man planted a vineyard, and set an hedge about it, and digged a place for the wine sat, and built a tower, and let it out to husbandmen, and went into a farre country:

2 And at the feafon, hee fent to the husbandmen a feruant that hee might receive from the husbandmen of the fruit of the

vinevard.

3 And they caught him, & beat him, and fent him away empty.

4 And againe, he fent ynto them another fernant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And againe he fentanother, and him they killed : and many

others, beating fome, and killing fome.

6 Haning yet therefore one fonne, his welbeloued, he fent him also last voto them, faying, They will renerence my forme.

7 But those husbandmen faid among themselves, This is the heire, come, let vs kill him, and the inheritance shall be ours.

8 And they tooke him, and killed him, and cast him out of

the vin yard.

9 What shall therefore the lord of the vineyard doe? He will come and destroy the husbandmen, and will give the vineyard vnto others.

*Pfal. 118 10 And have ye not read this Scripture) * The stone which
the builders reieded, is become the head of the corner:

IT This was the Lords doing, and it is maruellous in our

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13 And they fought to lay hold on him , but feared the pec ple: for they knew that he had fooken the parable against them: and they left him and went their way.

13 4 * And they lend voto him certains of the Pharifes, and of * Mate,

the Herodians, to catch him in his words.

14 And when they were come, they fay vnto him, Mafter, wee know that thou art true, and careft for no man: for thou regardeft not the person of men, but teachest the way of God in truth. Is it lawfull to give tribute to Cefar, or not?

15 Shall we give, or shall we not give: But he knowing their hypocrifie, faid vnto them, Why tempt ye me? Bring mea [peny, | Valu-

that I may fee it.

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me of our 16 And they brought it: and he faid vnto them, Whole is this money fe-Image and Supersciption ? And they said unto him, Cefars.

17 And Iefus answering, faid vnto them, Render to Cefar the halfe pents things that are Cefars, and to God the things that are Gods. And as Matt. they marueiled at him.

18 4 * Then came ynto him the Sadduces, which fay there is * Matt.

no refurrection and they asked him, saying,

19 Mafter, Mofes wrote vnto vs. If amans bro her die and leave his wife behind him. & leave no children, that his brother should take his wife, and raile up feed unto his brother.

2. Now there were feuen brethren: and the first tooke a wife.

and dying left no fred.

21 And the fecond tooke her, and died, neither left he any feed, and the third likewife.

22 And the feuen had her, and left no feed : last of all the woman died alfo.

23 In the refurrection therefore, when they shall rife, whose wife shall she be of them? for the seven had her to wife.

24 And Iefus answering, said vnto them, Doe ye not therefore erre, because ye know not the Scriptures, neither the power of God?

25 For when they shall rife from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in hea-

26 And as touching the dead, that they rife, have ye not read in the booke of Moles, how in the bush God spake vnto him, faying, I am the God of Abraham, and the God of Ifahac, and the God of Jacob ?

27 He is not the God of the dead, but the God of the living :

ye therefore doe greatly erre.

28 4 *And one of the Scribes came, & having heard them reafo- * Matt. ning together, & perceiving that he had answered them wel, asked \$2.35.

him, which is the first commandement of all.

29 And Islusanswered him, The first of all the Commande ments is, Heare, O Ifrael, the Lord our God is one Lord.

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30 And thou shalt lone the Lord the God with all thy heart, and with all thy foule, and with all thy minde, and with all thy ferength : This is the first commandement.

31 And the second is like, namely this, Thou shalt love thy neighbour as thy felfe: there is none other commandement greater then thefe.

32 And the Scribe faid vnto him . Well Mafter, thou haft faid the trueth: for there is one God, & there is none other but he.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the foule, and with all the strength, and to love his neighbour as himselfe, is more then all whole burnt offerings, and facrifiees.

34 And when Iefus faw that he answered discreetly, he faid vnto him, Thouart notfarre from the kingdome of God, And no

man after that durft afke him any queftion

35 9 * And lesis answered, and faid, while he taught in the Temple, How fay the Scribes that Christ is the Sonne of David? 36 For David himselfe said by the hely Ghost, The Lord

faid to my Lord, Sit thou on my right hand, till I make thine enemies thy footftoole.

37 Danid therefore himfelfe calleth him Lord, and whence is he then his some? And the common people heard him gladly.

38 And he said vnto them in his doctrine, * Beware of the * Mat. 23. Scribes, which love to goe in long clothing, and low falutations in the market places,

* Mat. 2 3. 39 And the chiefe feates in the Synagogues, and the vppermost roumes at feattes.

40 * Which denoure widowes houles, and for a pretence

make long prayers : thele shall receive greater damnation. 41 9* And Iefus fate ouer against the treasury, and beheld how the people cast I money into the treasury : and many that were rich caft in much.

42 And there came a certaine poore widew, and the threw

in two mites, which make a farthing.

43 And hee called vnto him his disciples, and faith vnto them, Verely I say onto you, that this poore widow hath cast more in then all they which have cast into the treasury.

44 For all they did calt in of their abundance : but the of her

want, did caft in all that the had, even all her lining.

CHAP. XIII.

I The distruction of the Temple. 9 Persecutions for the Goffel.

*Eat.22.

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14. *Luk.21.

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Matth. 10.9.

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braffe

money.

CHAP. XIII.

Goffel. 14 Great calamities to the lewes. 24 Christs com? ming to indgement.

Nd * as he went out of the Temple, one of his disciples faith * Matthe A vato him, Mafter, fee what maner of stones, and what buil-

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2 And Iefus answering, fayd vnto bim, Seeft then these great buildings? there shall not be left one stone voon another, that shall not be throwen downe.

3 And as he fate voon the mount of Olives, over against the Temple, Peter, and lames, and John, and Andrewasked him

prinately,

4 * Tell vs, when thall thefe things be ? and what thall be the & Martha figne when all thefe things shall be fulfilled?

5 And lefus answering them, began to fay, Take heed left any man deceme you.

6 For many shall come in my Name, faying, I am Christ: and thall deceive many.

7 And when ye thall heare of warres, and remours of warres, be ye not troubled: For fuch things must needs be, but the ende

Mall not be yet. 8 For nation shall rise against nation, and kingdome against kingdome : and there shall bee earth-quakes in divers places, and there thall be famines, and troubles: these are the begin-

nings of | forrowes.

9 That take heed to your felues: for they shall deliver you vy to counf Is, and in the Synagogues ye shall bee beaten, and yee the orishall be brought before rulers and kings for my lake, for a teltimonie against them.

10 And the Gospel must first be published among all nations.

11 * But when they shall leade you, & deliver you vp, take no the paines thought before hand what ye shall speake, neither doe ye premeditate : but whatfoeuer hall bee given you in that houre, that speake ye : for it is not ye that speake, but the holy Ghost.

12 Now the brother thall berray the brother to death, and the father the sonne: and children shall rise vp against their parents,

and shall cause them to be put to death.

13 And wee shall be hated of all men for my Names fake : but

he that shall endure to the end, the same shall be saued.

14 The But when yee shall fee the abomination of defolation, spoken of by Daniel the Prophet, standing where it ought not (lethim that readeth understand) then let them that bee in ludea 24.15. Ace to the mountaines :

15 And let him that is on the house top, not go downe into the house, neither enter therein, to take any thing out of his house.

mordin ! ginall,misporteth ofa woman in travaile.

* Matthe

16 And

36 And let him that is in the field not turne backe againe for to take up his garment.

17 But woe be to them that are with child & to them that give

lucke in those dayes

18 And pray ye that your flight be not in the winter.

19 For in thele dayes shall be affliction, such as was not from the beginning of the creation which God created, vnto this time, neither shall be.

20 And except that the Lord had thortened those dayes, no fleth should be faued : but for the Elects fake, whom hee hath

chosen, he bath shortned the dayes.

21 * And then, if any man shall say to you, Lochere is Christ,

or loe, he is there : beleeve him not,

22 For falle Chrifts, and false Prophets shall rife, & shall shew fignes and wonders, to feduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretolde you all things. 24 TBut in those dayes after that tribulation, the Sonne thal

Matth. 24.29.

Matth.

24623.

be darkened, and the Moone shall not give her light. 25 And the starres of heaven shall fall, and the powers that

are in heanen shall be shaken.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 And then thall he fend his Angels, and thall gather together his elect from the foure windes, erom the vttermost part of the earth, to the vttermost part of heanen.

28 Now learnes parable of the figtree. When her branch is yettender,& putteth forth leaves, ye know that Summer is neere;

29 So in like manner, when ye thall fee thefe things come to paffeiknow that it is nigh, even at the doores.

30 Verely Isay vnto you, that this generation shall not passe, till all thefe things be done.

31 Heaven and earth shall passe away: but my words shall not

32 TBut of that day, and that houre knoweth no man, no not the Angels which are in heaven, neither the Sonne, but the

33 * Take ye heed, watch and pray : for yee know not when * Matth. the time is.

14.42.

34 For the Some of men is as a man taking a farre ionrney, who left his house, and gave authoritie to his servants, and to every man his worke, and commanded the porter to watch :

35 Watch ye therefore (for ye know not when the mafter of the house commeth, at Euen, or at midnight, or at the cocke crowing, or in the morning.)

36 Left

37

de

CHAP. XIIIL

36 Left comming fuddenly,he finde you fleeping. 37 And what I fay vnto you,I fay vnto all, Watch.

CHAP. XIIIL

Conspiracie against Christ. 3 A woman powersh oyle on Ma brad 13 Indas selects him, 43 Betrayeth him. 66 Peter denieth him.

A Fter * two dayes was the feath of the Passeoner, and of wn * Manage leavened bread: and the chiefe Priests, and the Scribes 262. sought how they might take him by craft, and put him to death.

2 But they faid, Not on the feast day, left there be an vproare

among the people.

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3 ¶ * And being in Bethany, in the house of Simon the Leper, as he sate at meat, there came a woman, having an Alabafeet boxe of synthemet, of | spikenard very precious, and thee | or, pure
brake the boxe, and powered it on his head.

And there were some that had indignation within them, hand

4. And there were some that had indignation within them baud selections and faid, Why was this waste of continuous mard.

5 For it might have beene fold for more then three hundred

[pence, and beene given to the poore: and they murmured a- | See Mac.
28.28,

6 And Tefins faid, Let her alone, Why trouble ye her? She

hath wrought a good worke von me.

7 For ye have the poore with you alwayes, and when focuer ye will, ye may doe them good: but me ye have not alwayes.

8 She bath done what the could: the is come aforehand to

anoint my body to the burying.

9 Verely I say vnto you, Wheresoener this Gospel shall bee preached throughout the whole world, this also that she hath done, shall be spoken of for a memoriall of her.

10 4 And Indas Iscariet oue of the twelve, went vnto the * Mat.26

chiefe Priefts, to betray him vato them.

II And when they heard is, they were glad, and promifed to give him money. And he fought how he might conneniently be-

tray him.

12 q *And the first day of onleanened bread, when they | kil- * Mattalled the Passeouer, his disciplts said onto him, Where wilt thou 27.27. that wee goe, and prepare, that thou mayest cate the Passe- | 87, saouer.

23 And he findeth foorth two of his disciples, and faith vnto them. Goe ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And

34 And wherefoeuer he shall goe in say ye to the good man of house. The Master faith, Where is the guest-chanber, where I shall eate the Passeoner with my disciples?

13 And he will show you a large upper roume furnished, and

prepared: there make ready for vs.

16 And his disciples went fourth, and came into the citie, and found as he had faid onto them: & they made ready the Passeouer.

18 * Ad as they fate and dideate, lefus faid, Verely I fayanto

you, One of you which eateth with me, shall betray me.

19 And they began to be forcowfull, and to fay voto him, one by one, Is it 1? And another said, Is it 1?

20 And he answered and faid ento them, It & one of the twelve,

that dippeth with me in the difh.

21. The Sonne of man indeed goeth, as it is written of him? but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had never beene borne.

* Mat. 26. 22 9 * And as they did cate, lefus tooke bread, and ble fled, and brake it and gave to them, and faid, Take, eat; this is my body.

23 And he tookethe cup, and when he had given thankes, he gave it to them: and they all dranke of it.

24 And he faid vino them, This is my blood of the new Tefta-

ment, which is thed for many.

25 Verely I say vnto you, I will drinke no more of the fruit
of the Vine, vntill the day that I drinke it new in the kingdome
of God.

07, 26 \ And when they had fung an | hymne, they went out into Plabme. the mount of Olives.

* Mat. 26. 27 * And lefosfaith vnto them, All ye shall be offended because of me this night: For it is written, I will spate the sheepeherd, and the sheepe shall be scattered.

* Mat. 26. 29 * But Peter faid unto him, Although all thall be offended,

33. yet will not I.

Matth.

26.25.

30 And lesus faith vnto him, Verely I say vnto thee, That this day, even in this night, Before the cocke crow twice, thou thalt denie me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wife. Likewife also said they all.

* Mat. 26. 32 * And they came to a place which was named Gethgenani, and he faith to his disciples, Sit yee heere, while I shall pray.

33 And hetaketh with him, Peter, and Iames, and Iohn, and began to be fore amazed, and to be very heavy.

34 And

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CHAP. XIIII.

34 And faith wmothern, My foule is exceeding forrowfull va-

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible, the houre might passe from him,

36 And he fayd, Abba Father, all things are pefible vnte thee, take away this cap from me: neuerteleffe, not that I will, but what thou wilt.

37 And he commeth and findeth them fleeping and fayeth vnto Peter, Simon, fleepeft thou? Couldft not thou watch one houre?

38 Watch ye and pray, left ye enter into temptationsthe fpirit

trucly is ready, but the fielh is weake.

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39 And agains he went away, and prayed, and pake the fame words.

40 And when he returned, he found them affeepe againe (for their eyes were heavy) neither wift they what to answer him.

41 And he commeth the third time, and faith vnto them, Sleep on now, and take your rest: it is enough, the houre is come, behold the Sonne of man is betraied into the hands of finners.

42 Rife vp, letvs goe, Loc, he that betrayeth me is at hand.

43 9* And immediately, while he yet spake commeth Iudas, *Mar. 26, one of the twelue, and with him a great multitude with swords 47, and states, from the chiefe Priests and the Scribes, and the Eleders.

44 And he that betrayed him, had given them a token, faying, Whofoeuer I shall kiffe, that same is he take him and lead him away safely.

45 And alloone as he was come he goeth straitway to him, and faith, Master, Master, and killed him.

46 T And they laid their hands on him, and tooke him.

47 And one of them that flood by drew a fword, and fmote a feruant of the high Prieft, and cut off his care.

48 And Iclus answered, and faid vitto them, Are ye come out as against a thicse, with swords, and with staues, to take me?

49 I was daily with you in the Temple, teaching and ye tooke me not shut the Scriptures must be fulfilled.

50 And they all for soke him, and fled.

51 And there followed him a certaine your man, baning a linnen-cloth eaft about his naked body, and the your men layd hold on him.

52 And he left the linnen cloth, and fled from them naked.

53 9 * And they led Jefusaway to the hie Prieft, and with * Mat. 26 him were affembled all the chiefe Priefts and the Elders, and the 57. Scribes.

54 And Peter followed him a farre off, even into the palace of the hic Prieft; and he fate with the fereards, and warmed himfelfe at the fire.

* Matth.

55 * And the chiefe Priefts, and all the counfell fought for witnesses against lesus to put him to death, and found some.

'56 For many bare falle witnesse against him, but their witnesse agreed not together.

57 And there arole certaine, and bare falle withe fle against hims

faving.

58 We heard him say, I will desktoy this Temple that is made with hands, and within three dayes I will build another made without hands.

59 But neither did their witneffe agreetogether.

60 And the hie Priest stood up in the mids, and asked Iches, Bying, Answerest thou nothing? What is it which these witnes against thee?

61 But he held his peace, and answered nothing. Again, the hie Priest asked him, and sayd vuto him, Art thou the Christ the

Sonne of the Bleffed ?

* Matth. 24.30.

62 And less faid, lam: *and yee shall see the some of man fitting on the right hand of power, and comming in the clouds of beauen

63 Then the hie Pri ft rent his clothes, and faith, What need

we any further witnefles?

64 Ye have heard the blaphemy: what thir ke ye? and they all

condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say vnto him, Prophycie : And the servants did strike him with the palmes of their hands.

* Matth. 26,69.

75.

66 ¶ * And as Peter was beneath in the palace, there commethene of the maides of the high Prieft.

67 And when thee faw Peter warming himselfe, thee looked you him, and said, And thou also wast with lettes of Nazareth.

68 But he denied, faying, I know not, neither understand I what then sayest. And he went out into the porch, and the cocke crew.

69 And a maidfaw him againe, and began to fay to them that

flood by, This is one of them.

70 And he deniedit againe. And a little after they that flood by fayd againe to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to carle and to fweare, faying, I know not this

* Mat 26. man of whom ye fpeake.

72 * And the second time the cocke crew : and Peter called

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on,

to mind the word that Ielu slaid vnto him, Before the cocke crow | Or, be twice, thou that deme me thrife. And when hee thought there. wept aon, he wept. CHAP. XV.

ly or bee

*Mat. 27.

I leftes brought boun lacewed before Pilate, 15 delinered to bee began to crucified, 17 hanged betweene two theenes, 43 and is honou. weeps. rably buried.

Nd k straightway in the morning the chiefe Priests held a confultation with the Elders and Scribes, and the whole " Mat. 27 Councell, and bound lefus, and earled him away, and delivered to him to Pilate.

2 And Pilate afked him, Art thou the King of the lewes? And

heanfwering, faid vnto him, Thou fayeft it.

3 And the chiefe Priests a: cufed him of many things but he answered nothing.

4 * And Pilace affeed him againe, faying, Aufwerest thou nothing? behold how many things they withelle against thee.

But lefus yet answered nothing fothat Pilate mar eiled.

6 Now at that Feast hee released voto them one prisoner?

whomfoeuer they defired.

7 And there was one named Barabbas, which lay bound with them that had made infurrection with him, who had committed murder in the infurrection.

8 And the multitude crying alowd, began to defire hom to doe

as he had ever done vnto them.

9 Bot Pilate aufwered them, faying, Will ye that I release vnto you the King of the lewes?

10 (For hee knew that the chiefe Priefts had delivered him

for enny)

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11 But the chiefe Priestsmooned the people, that he should rather release Barabbas vnto them.

12 And Pilate answered, and sayd againe vnto them, What will yee then that I shall doe vnto him whom ye call the King of the lewes?

13 And they cryed out againg, cruc he him.

14 Then Pilate faid voto them, Why, what enill hath he done?

And they cryed out the more exceedingly, Crucifichim.

15 TAnd fo Pilate, willing to content the people, released Barabbas vato them, and delivered lefus when he had fconrged him, to be crucified.

16 And the fouldiers led him away into the hall, called Preto-

rium, and they they call together the whole band.

17 And they clothed him with purple, and platted a crowne of thornes, and put it about his bead,

buA 3c

2 8 And began to falute him, Haile King of the lewes,

19 And they imote him on the head with a reed, and did fait

vpon him, and bowing their knees, worthipped him.

30 And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him oue to crucifie him.

Mar. 27 21 And they compell one Simon a Cyrenian, who paffed by, comming out of the countrey, the father of Alexander and Rufus to beare his croffe.

23 And they bring him vnto the place Golgata, which is,

being interpreted, the place of a skull.

23 And they gave him to drinke, wine mingled with myrrhet but he received it not.

24 And when they had crucified him, they parted his garments, cafting lots upon them, what enery man should take.

35 Andit was the third houre, and they crucified bim.

26 And the superscription of his accuration was written oner, THE KING OF THE IEWES.

27 And with him they crucifie two theeues, the one on his

right hand, and the other on his left.

Efai. 53 28 And the Scripture was fulfilled, which faith, * And he was rumbred with the transgressours.

28 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyes the Temple, and buildest it in three dayes.

30 Saue thy felfe, and come downe from the Croffe.

31 Likewife also the chiefe Priests mocking, said among themselves with the Scribes, He saved others, himselse hee cannot save.

32 Let Christ the King of Israel descend now from the Crosse that we may see and believe: And they that were crucified with him, reviled him.

33 And when the fixth houre was come, there was da kenefic ouer the whole land, whill the ninth houre.

*Mat 27. ing, * Eloi, Eloi, lama sabachthani? which is, being interpreted, My
46. God, My God, why hast thou for laken me?

35 And some of them that frood by, when they heard it, faid,

Behold, he calleth Elias.

36 And one ranne, and filled a foungefull of vineger, and put it on a reed, and game him to drinke, faying, Let alone, let vs fee whether Elias will come to take him downe.

37 And lefns eryed with a loud voyce, and game up the Choft.

58 And

38 And the vailcof the Temple was rent in twaine, from the top to the bottome.

39 And when the Centurion which flood over against him. faw that he fo cryed, and gane up the Ghoft, he faid, Truely, this man, was the fonne of God.

40 There were also women looking on afarre off, among whom was Mary Magdalene, and Mary the mother of lames the leffe, and of lofes and Salome:

41 Who also when he was in Galilee, * followed him, and *Luk 8:2 ministred vote him, and many other women which came vp with him vnto Hierufalem.

43 9 *And now when the Euen was come (because it was the *Mat 27) Preparation, that is the day before the Sabboth.)

43 Isleph of Arimathea, an honourable counfeller, which also waited for the kingdome of God, came, and went in boldly vnte

Pilate, and craued the body of lefus. 44 And Pilate marvailed if hee was already dead, and calling vnto him the Centurion, hee asked him whether he had beene

any while dead ? 45 And when he knew it of the Centurion, he gaue the body

to loseph. 46 And hee bought fine linnen , and tooke him downe , and wrapped him in the linnen, and laid him in a sepulchre which was hewen out of a rocke, and rolled a ftone vnto the doore of the Sepulchre.

47 And Mary Magdalene and Mary the mother of Ioles beheld where he was laid.

CHAP. XVI.

2 Christs resurrection 9 Hee appeareth to Mary Magdalene and others. 15 Sendeth forth his Apostles. 19 and ascendeth into beauen.

Nd when the Sabbath was paft, Mary Magdalene, and Mary I the mother of lames, and Salome, had bought fweet fpices, that they might come and annoint him.

2 * And very early in the morning, the first day of the weeke * Luk.24 they came voto the fepulchre, at the rifing of the Sunne : 1.ioh,20.

3 And they faid among themselues, Who shall roll vsaway t. the stone from the doore of the sepulchre?

4 (And when they looked they that the ftone was rolled

away) for it was very great. 5 * And entring into the sepulchrest hey faw a young man fit- * John ting on the right fide, clothed in a long white garment,and they 20.11. were affrighted.

6 And he faith vnto them, Bee not affrighted, yee feeke lefits

S. MARKE.

of Namreth which was erucified, he is rifen, hee is not here : behold the place where they laid him.

7 But goe your way, tell his disciples, and Peter that hee go-Mat. 26. eth before youinto Galilee, there shall ye see him, as he sayd vn-

32. to you.

13.

8 And they went out quickely, and fled from the sepulchre, for they trembled and were amazed, neither faid they any thing to any man, for they were afraid.

9 \ Now when lefus was rifen early, the first day of the weeke, * Joh. 20. * he appeared first to Mary Magdalene, * out of whom hee had caft feuen deuils. 14.

10 And thee went and told them that had beene with him, as *Luk.8.2.

they mourned and wept.

It Andthey, when they had heard that he was aliue, and had beene scene of her beleeved it not.

12 After that, hee appeared in another forme * vnto two of

Luk.24. them, as they walked, and went into the countrey.

13 And they went and toldit vnto the relidue, neither beleeued they them.

*Luk. 24. 14 4 * Afterward he appeared onto the jelenen, as they fate lat 36.ioh. meate, and upbraided them with their unbeleefe, and hardneffe 20,19. of heart, because they beleeved northern, which had seene him Or, toafter he wasrifen.

gether.

15 * And hee faid voto them, Goe yee into all the world, and * Mat. 28. preach the Gofpell vnto enery creature. 16 He that beleeueth and is baptized, shall be faued, "but he

* Ioh. 12. that beleeseth not shall be damued.

48. 17 And thefe fignes thall follow them that beleeve, * In my * Ad. 16. Name, shall they cast out deuils * shey shall speake with new 18. tongues.

* Act. 2.4 18 *They shall take up serpents, and if they drinke any dead-* Act. 28. ly thing, it shall not hurt them, they shal lay hands on the sicke

and they shallreconer.

* A&. 28. 19 (So then after the Lord had fooken vnto them, he was receined up into heaven, * and fate on the right hand of God.

20 And they went foorth, and preached every where, the * Luk. 24 Lord working with them, and confirming the word with fignes * Heb. 2.4 following. Amen.

THE GOSPEL ACCORDING to Saint Luke.

CHAP. I.

I Lukes preface. 5 The conception of John Bapelle, 26 And of Christ. 57 The nativity and circumcifion of John.



Orafinuch as many have taken in hand to lifet forth in order a declaration of those things which are most forely beleeved among vs.,

2 Fuen as they delinered them vnto vs, which from the beginning were eye witnesses, and ministers of the word:

3 It feemed good to me also, having had perfect understanding of things from the very first to write voto thee in order, most excellent. Theophilus,

4 That thou mightest know the certainty of those things

wherein thou haft beene inftrocked.

5 THere was in the dayes of Herod the king of ludea, a certaine Priest, named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

And they were both righteous before God, walking in all the Commandements and ordinances of the Lord blameleffe.

7 And they had no child, because that Elizabeth was barren, and they both were now well stricken in yeeres.

8 And it came to paffe, that while he executed the Prichs of-

fice before God in the order of his courfe.

9 According to the custome of the Price of soffice, his lot was to burne incense when he went into the Temple of the Lord.

10 * And the whole multitude of the people were praying * Exo. 30 without, at the time of incense.

11 And there appeared wnto him an Angel of the Lord, fran- 16.17, ding on the right fide of the Altar of incense.

12 And when Zacharias faw him, he was troubled, and feare

fell vpon him.

13 But the Angel fayd vinto him Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall be are thee a some, and thou shalt call his name tohn.

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14 And thou shalt have joy and gladueste, and many shall re-

joyce at his birth:

15 For

79 Porhee shallbe great in the fight of the Lord, and shall drinke neither wine nor strong drinke, and he shall be filed with the boly Gbost, even from his mothers wombe.

Mala.

croufly ac-

26 * And many of the children of Israel shall he turne to the Lord their God.

17 And he shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the lor, by.

disobedient I to the wisedome of the inst, to make ready a people prepared for the Lord.

18 And Zacharias faid vnto the Angel, Whereby shall I know this For I am an old man, and my wife well stricken in years.

19 And the Angel answering, said vnto him, I am Gabriel that fland in the presence of God, and am sent to speake vnto thee, and to show thee these glad tidings.

20 And behold, thou shalt be dumbe, and not able to speake, vntill the day that these things shall be performed, because thou beleeuest not my words, which shall be suffilled in their season.

21 And the people waited for Zacharias, and marueiled that he taried fo long in the Temple.

22 And when hee came out, he could not fpeake, vato them: and they perceived that hee had feene a vision in the Temple: for he beckened vato them, and remained speechlesse.

23 And it came to passe, that associate the daies of his mini-Reation were accomplished the departed to his owne house.

24 And after those dayes his wife Elizabeth conceived, and hid herselfe five-moneths, saying,

25 Thus bath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproch among men.

26 And in the first moveth, the Angel Gabriel was fent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgin chouled to a man, whose name was loseph, of the house of Dauid, and the virgina name was Mary.

28 And the Angel came in voto her, and faid, Halleston that art I highly fauoured, the Lord is with theer Bleffed art thou among women.

septed or 19. And when the law him, the was troubled at his laying, and much gra- cast in her mind what maner of aluxation this thould be.

ced, fee 30 And the Angel faid vnto her, Feare not Mary, for thou hak werfe 30 found fauour with God.

* Efai 7. 31 * And behold, thou shalt conceine in thy wombe, and bring
14-mat. forth a sonne, and shalt call his name lefus.

32 He shall bee great, and shall bee called the some of the Highest, and the Lord God shall give vote, him the throne of his Father David.

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33 * And he shall reigne ouer the house of sacob for ener, and * Dan. 7. of his kingdome there shall be no end.

34 Then faid Mary vnto the Angel, How shall this be, feeing 4-7.

I knew not a man?

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35 And the Angel Answered & said vnto her, The holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee. Therefore also that hely thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elizabeth, the hath also conceived a some in her old age, and this is the fixt moneth with hos, who

was called barren.

37, For with God no thing shall be enpossible.

38 And Mary faid, Behold the handmaid of the Lord, be it vnto me according to thy words and the Angel departed from her.

39 And Mary arofe in those dayes, and went into the hill coun-

trey, with hafte, into a city of Inda,

40 And entred into the house of Zacharias, & faluted Elizabeth.

41 And it came to paffe that when Elizabeth heard the falutation of Mary, the babe leaped in her wombe, and Elizabeth was filled with the hely Ghost.

43 And the spake out with a loud voyce , and faid, Ble fled art

thou among women, and bleffed is the fruit of thy wombe.

43 And whence is this to mee, that the mother of my Lord

fhould come vote me ?

44 For loe, affoone as the voyce of thy falutation founded in

mine eares, the babe leaped in my wombe for ioy.

45 And bleffed is fhee | that beleeved for there shall be a performance of those things, which were told her from the Lord.

46 And Mary said, My soule doth magnifie the Lord.

A7 And my said, My soule doth magnifie the Lord.

that there is the state of the said of th

47 And my spirit hath rejoyced in God my Saviour.
48 For he hath regarded the low estate of his handmarden; for

behold, from henceforth all generations shall call me ble sied...
49 For he that is mighty, hath done vnto me great things, and holy in his Name.

50 And his merey is on them that feare him, from generation * Elai 51.

to generation.

51 * He hath shewed strength with his arme, ke hath scatte. *Pfal.33.

red the proud in the imagination of their hearts.

10.

12 * He hath put downe the mighty from their feats, and exal- *1. Sam. a ted them of low degree.

6.

53 * He hath filled the hungry with good things, and the rich *Pfal. 34, he hath fent empty away.

74 He hath holpen his fernant Ifrael,* in remembrance of his * lete.31 omercy;

55 * As

55 * As hee fpake to our fathers, to Abraham, and to his * Pfal. 132.10. feed fot ener.

gen. 17. 56 And Mary abode with her about three moneths, and retur-19. ned to herowne house.

57 Now Elizabeths full time came that shee should bee deli uered, and the brought forth a fonne. ,

58 And her neighbours and coufins heard how the Lord had Thewed great mercy voon her, and they rejoyced with her.

59 And it came to paffe that on the eight day they came to circumcife the child, and they called him Zacharias, after the name of his father.

60 Aud his mother answered, and faid, Not le but hee shall

be called John.

61 And they faid onto her, There is none of thy kinred that is called by this name.

62 And they made fignes to his father, how hee would have him-called. 63 And he afkedfor a writing table, and wrote, faying; His

name is loborand they maruciled all. 64 And his mouth was opened immediatly, and his tongue

loo ed, and he spake, and praised God.

65 And feare came on all that dwelt round about them, and 101, all thefe fayings were noyfed abroad therowout all the hil counabings. trey of Indea.

> 66 And all they that heard them laid them up in their hearts, saying, What maner of child shall this bee? And the hand of the Lord was with him.

> 67 And his father Zacharias was filled with the hely Ghost, and prophefied, faying,

68 Bleffed be the Lord God of Ifrael, for he hath vifited and

redeemed his people, * Pfal.

69 * And hath raised up an horne of faluation for vs in the 132.18. house of his servant David. * Tere.23

70 * As he spake by the mouth of his holy Prophets, which 5.and 50. have beene finee the world begans

71 That we should be saued from our enemics, and from the hand of all that hate vs.

72 Te performe the mercy promifed to our fathers, and to remember his holy Couenant,

* Gen.22 73 * The eath which hee fware to our father Abraham, 16.

74 That he would grant unto vs, that we being delivered out of the hands of our enemies might ferne him without feare,

75 In holine fe and righteousne fe before him, all the dayes of our life.

76 And

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76 And thou childe shalt bee called the Prophet of the higheft : for thou shalt goe before the face of the Lord to prepare his wayes,

77 To give knowledge of Caluation vnto his people, by the Gr, for. remsision of their finnes.

Or,bowa 78 Through the I tender mercy of our God, whereby the Iday els of

the marfpring from an high hath vilited vs, 79 To give light to them that fit in darkenesse, and in the cre.

shadow of death, to guid one feete into the way of peace. Or, Sum

80 And the child grew, and waxed strong in spirit, and was refing or in the descristill the day of his shewing vnto Ifrael. branch. CHAP. II. Zec. 3.8.

I Augustus taxethall the Romane Empire. 6 Christs naturite- clay it. 21 His circumcision. 28 and 36 Stracon and Anna prophecie 1. malach. of Christ. 2.4.71473,

A Nd it came to passe in these dayes that there went out a de- 24.17. cree from Cefar Augustus, that all the world should bee

taxed. 117375-2 (And this taxing was first made when Cyrenius was gover- rolled. nour of Syria)

3 And all went to be taxed every one into his owne citie.

4 And Ioseph also went up from Galilee, out of the citie of Nazareth,into ludea, vnto the * citie of Danid, which is called Beth. * John 7. lehem (because he was of the house and linage of David.)

Tobe taxed with Mary his espo aled wife, being great with childe.

6 And to it was that while they were there, the dayes were accomplished that she should be delivered.

7 And the brought foorth her first borne fonne, and wrapped him in swadling clothes, and laid him in a manger, because there was no roome for them in the Inne.

8 And there were in the fame countrey shepheards abiding in the field, keeping | watch over their flocke by night.

9 And loe, the Angel of the Lord came vpon them, and glory of the Lord thone round about them, and they were afraid,

10 And the Angel faid unto them, Feare not : For behold I bring you good tidings of great ioy, which shall be to a

11 For vntoyon is borne this day, in the citie of Danid, a Sau our, which is Christ the Lord.

1'2 And this shall be a figue vnto you, yee shall finde the babe wrapped in faadling clothes lying in a manger.

13 And suddenly there was with the Angella multitude of

the heavenly hofte praifing God, and faving,

14 Glory to God in the highest and on earth peace, good will toward men.

15 And it came to passe, as the Angels were gone away from them no heaven, the shepheards faid one to another, Let vs now goe even vnto Bethlehem, and fee this thing which is come to passe, which the Lord bath made knowen wnto vs.

16 And they came with hafte, and found Mary and loseph and

the babe lying in a manger.

21.

mum. 18.

16.

2,6,

17 And when they had scene it, they made knowen abroad the

faying, which was told them, concerning this child.

18 And all they that heard it, wondred at those things which were told them by the shepheards.

19 But Mary kept all thefe things, and pondered them in her heart.

20 And the shepheards returned glorifying and praying God for all the things that they had heard and feene, as it was sold vnto them.

* Gen. 17. 21 * And when eight daies were accomplished for the circumcifing of the child, his name was called * lefus, which was fo na-* Mat. I. med of the Angel before he was conceived in the wombe.

22 And when the daics of her purification according to the law of Moles, were accomplished, they brought him to Hicrufalem to prefent him to the Lord.

* Exed. 23 (As it is written in the Law of the Lord, "Enery male that 1 3.2. openeth the wombe, shall be called holy in the Lord.)

24 And to offer a facrifice accerding to * that which is faid in the law of the Lord, a paire of turtle Doues, or two yourg *Leuit.13 pigeons.

25 And behold, there was a man in Hierufalem, whose name Simeon, and the fame man was just and denout, waiting for the confo ation of Ifrael: And the holy Ghoft was voon him.

And it was reneiled unto him by the holy Ghost that hee fould not fee death, before he had feene the Lords Christ.

27 And hee came by the spirit into the Temple : and when be parents brought in the child lefus, to doe for him after the cufteme of the Law.

28 Then tooke he him vp in his armes, and bleff, d God, and

29 Lord, now letteft then thy feruant depart in peace, according to thy word.

30 For mine eyes have feene thy faluation,

31 Which thou haft prepared before the face of all people.

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Ifrael.

32 A light to lighten the Gentiles, and the glory of thypeople Ifrael.

33 And Ioseph and his mother maruailed at those things which were spoken of him.

34 And Simeon bleffed them, and faid vnto Mary his mother, Behold, this child is fet for the * fall and rifing agains of many * Efs.g. in Ifraelland for a figne which shall be spoken against,

35 (Yea, a fword shall pearce thorow thy owne soule also) that 22.

the thoughts of many hearts may be reueiled.

36 And there was one Anna a Propheteffe, the daughter of Phanucl, of the tribe of Afer; the was of a great age, and had lived with an husband feven yeeres from her virginitie:

37 And the was a widow of about fourfore and foure yeeres, which departed not from the Temple, but ferued God with fa-

Rings and prayers night and day.

38 And the comming in that inftant, gaue thankes likewife vnto the Lord, and spake of him to all them that looked for redemption in | Hierwalem.

39 And when they had performed all things according to the rael.

Law of the Lord, they returned into Galilee, to their owne citie

Nazareth.

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4. And the child grew, and waxed ftrong in spirit filled with wisdoms, and the grace of God was upon him.

41 Now his parents went to Hierufalem * enery yeere, at the * Deut.

feaft of the Paffeouer.

42 And when he was twelve yeeres old, they went up to Hice-

rufalem, after the custome of the feast.

43 And when they had fulfilled the dayes, as they returned, the child I efus taried behind in Hierufalem, and Ioseph and his mother knew not of it.

44 But they supposing him to have bene in the company, went a dayes iourney, and they soughthim among their kinscfolke and

acquaintance.

45 And when they found him not, they turned backe againe to

Hierusalemseeking him.

46 And it came to patte, that after three dayes they found him in the Temple, fitting in the midft of the Doctors, both hearing them, and alking them questions.

47 And all thatheard him were aftonished at his understan-

ding, and aniweres.

48 And when they faw him they were anazed: and his mother faid onto him, Sonne, why haft thou thus dealt with vs ? Behold, thy father and I have fought thee for rowing.

49 And he faid voto them, How is it that ye fought me? Wift

ye not that I muft be about my Fathers bufineffe?

50 And they vnerstood not the faying which hee spake vnto them.

51 And he went downe with them, and came to Nazareth, and was fubic & vnto them; But his mother kept all thefe fayings in her

Or age. 52 And Iefus increased in wisedome and ffature, and in fauour with God and man.

CHAP. III.

2 lobus preaching, and baptisme 15 His testimonie of Christ. 20 Merod impresoneth bim. 21 Christ is baptized. 33 His gemalogie.

7 Ow in the fifteenth yeers of the raigne of Tiberius Celar, Pontius Pilate being Gouernour of Indea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis and Lyfanias the Tetrarch of Abilene.

2. Annas and Caiphas being the high Priefts, the word of God came vnto John the sonne of Zacharias, in the wildernesse.

* Mat. 3.1 3 * And he came into all the countrey about Iordane, preaching the baptisme of repentance, for the remission of finnes,

4 As it is written in the booke of the words of Elaiasthe Pro-* Efai 40 phet, faying, * The voyce of one crying in the wilderneffe, Prepare ye the way of the Lord, make his paths ftraight.

5 Euery valley shall be filled, and every mountaine and hill shall be brought low, and the crooked shall be made straight, and the rough wayes shall be made smooth.

6 And all fieth thall feethe faluation of God.

7 Then faid he to the multitude that came foorth to be bantis *. Matth. zed of him , * o generation of vipers, who hath warned you to flee from the wrath to come ?

307, meet for.

3.

8 Bring foorth therefore fruits worthy of repentance, and begin not to fay within your felues, Wee have Abraham to our father : For I fay vnto you that Godis able of thefe ftonesto raife vp chadren vnto Abraham.

9 And now also the axe is laid onto the root of the trees: Enery tree therefore which bringeth not foorth good fruit, is hewen

downe, and caft into the fire.

10 And the people ofked him faying, What shall we doe then? 17 He answereth, and faith vnto them, "He that hath two coats, A Yam. 2. let him impart to him that hath none, and he that hath meat let I. iohn 3, him doeliken ife.

12 Then came also Publicans to bee baptized, and faid vnto 17. him, Mafter, what shall we does

13 And

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13 And hefaid vnto them, Exact no more then that which is

appointed you.

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14 And the fouldiers likewife demanded of him, faying, And what shall we doe? And he said vnto them, I Doe violence to no I Or, put man, neither accuse any falfely, and be content with your I wages, no man in

15 And asthe people were [in expectation, and altmen smaled feare. in their hearts of John, whether he were the Christ or not: 10, al-

to lohn answered, saying vnto them all, #I indeed Baptife you somence, with water, but one mightier them I commeth, the latchet of 10r. in whose shoes I am not worthy to vnloose, he shall baptize you with suspense, the holy Ghost, and with fire.

17 Whose same is in-his hand, and hee will throughly purge found, or his stoore, and wil gather the wheat into his garner, but the chasse debated, he will borne with fire vinguenchable.

18 And many other things in his exhortation preached he wate 11.

thepeople.

19 * But Herod the Tetrach being reproued by him for He- * Mattrodies his brother Philips wife, and for all the earls which He- 14-3.
Tod had done.

20 Added yetthis abone all that he flut up John in prifen,

21 Now when all the people were baptized, *and it came to * Mat 3. passethat Tesus also being baptised, and praying the heaven was 13. opened:

22 And the holy Ghoft descended in a bodily shape like a Done voon him, and a voyce came from heaven, which faid, Thou

art my beloned Sonne, in thee I am wellpleafed.

23 And lefus himielfe began to be about thirtie yeeres of age, being (as was supposed) the some of leten, which was the some of Heli,

24 Which was the some of Matthat, which was the some of Leui, which was the some of Melchi, which was the some

of lanna, which was the fonne of lofeth,

25 Which was the some of Matthathias, which was the some of Amos, which was the some of Naum, which was the some of Elly, which was the some of Nagge,

26 Which was the some of Maath, which was the some of Matthathias, which was the some of Semei, which was the some

of loseph, which was the some of Iuda,

27 Which was the forme of Ioanna, which was the forme of Rhefa, which was the forme of Zorobabel, which was the forme of Salathiel, which was the forme of Neri.

28 Which was the some of Melchi, which was the some of Addi, which was the some of Cosam, which was the son of E!-

modam, which was the forme of Er,

29 Which

29 Which was the some of lose, which was the some of Eliezer, which was the some of losim, which was the some of Matthat, which was the some of Leui,

30 Which was the four of Simcon, which was the foure of Inda, which was the foure of Infech, which was the four of Indan,

which was the forms of Eliakim,

31 Which was the some of Melea, which was the some of Menam, which was the som of Mastatha, which was the some of Nathan, which was the some of David,

32 Which was the some of leste, which was the some of Obed, which was the some of Booz, which was the some of Sal-

mon, which was the some of Naasson,

33 Which was the some of Aminadab, which was the some of Aram, which was the some of Efrom, which was the some of Phares, which was the some of Juda.

34 Which was the forme of Iacob, which was the forme of Isac, which was the forme of Abraham, which was the forme of

Thara, which was the some of Nachor,

35 Which was the same of Saruch, which was the some of Ragan, which was the some of Phaleg, which was the some of Heber, which was the some of Sala,

36 Which was the some of Cainan, which was the some of Arphaxad, which was the some of Sem, which was the some of

Noe, which was the some of Lamech,

* Mar .4.

37 Which was the some of Mathusala, which was the some of Enoch, which was the some of Iared, which was the some of Maleleel, which was the some of Cainan,

38 Which was the some of Enos, which was the some of Seth, which was the some of Adam, which was the some of God.

CHAP, IIII.

2 Christs temptation and fasting. 13 Hee ouercommeth the death. 14 beginnesh to preach. 16 They of Nazaresh admore him.

And * lefus being full of the holy Ghoft, returned from lordame, and was led by the fririt into the wildernesse,

2 Being fortie daies tempted of & deuil, and in those daies he did eat nothing; and when they were ended, hee afterward hungred.

3 And the deuill faid vnto him, if thou be the Sonne of God, command this from that it may be made bread.

4 And Ielus answered him faying, It is written, That man shall not line by bread alone but by enery word of God.

5 And the devilltaking him vp into an high mountaine, shewed ynto him al the kingdomes of the world in a moment of time.

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6 And the denill faid voto him, All this power will I give the and the glory of thems for that is delinered voto me, and to whomformer I will, I give it.

7 If thou therefore wilt I worship me, all shall bethine, 10v, All 8 And lefus and vered and said water him, Get thee behind me, down be-

Satan: for it is written, Thou shalt worship the Lord thy God, foreme, and him onely shalt then serve.

9 And he brought him to Hierufalem, and fet him on a pinacle of the Temple, and faid vnto him, If thou be the Sonne of God, caft thy felfe downe from hence,

1. For it is written. He shall give his Angels charge over thee

to keepe thee.

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11 And in their hands they shall beare thee up, lest at any time thou dash thy foot against a stone.

12 And lefts answering, faid vnto him, It is faid, Thou shale

not tempt the Lord thy God.

13 And when the denill had ended all the remptation, be de-

parted from him for a fealon.

14 TAnd lefus returned in the power of y Spirit into Galile, and there went out a fame of him thorow all the region round about.

15 And he taught in their Synagogues, being glorified of all

16 And he came to * Nazareth, where he had been brought * Mate, up, and as his custome was, he went into the Synagogue on the 13.54.

Sabbath day, and stood up for to reade.

17 And there was delinered wate him the booke of the Prothet Efairs; and when he had opened the booke, hee found the

place where it was written,

18 * The Spirit of the Lord is vpon mee, because he hath annointed me, to preach the Gospel to the poore, he hath sent me to heale the broken hearted, to preach deliverance to the captives, and recovering of fight to the blinde, to set at libertie them that are bruised.

19 To preach the acceptable yeere of the Lord.

20 And he closed the booke, and he gaue it agains to the minifler, and fate downe: and the eyes of all them that were in the Synagogue, were fastened on him.

21 And he began to fay vnto them, This day is this Scripture

fulfilled in your eares.

22 And all bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth. And they laid, Isnot this sospense forme?

23 And he faid vnto them, Ye will furely fay vnto me this pronerbe, Physician heale thy selfe: Whatsoener wee hane heard done in Capernaum, doe also here in thy country.

H

24 And

S. LVKE. * Matth. .24 And he faid, Verely I fay vnto you, No * Prophet is accep-13.57. ted in his owne countrey. * I.King. 25 But I tell yon of a truth, a Many wislowes were in Ifrael in \$7.9. the dayes of Elias, when the heaven was shut up three yeeres and fixe moneths, when great famine was throughout all the land: a 26. But vnto none of them was Elias fent, fane vnto Sarepta & errie of Sidon, ento a woman that was a widow. 2.King. 27 * And many levers were in Ifrael in the time of Elizeus the 5.14. Prophet: and none of them was cleanfed, faning Naaman the Syrian. 28 And all they in the Synagogue, when they heard thefe things, were filled with wrath, 29 And role up, and throst him out of the city, and led him vn-Or, edge. to the | brow of the hill (whereon their city was built) that they might cast him downe headlong. 30 But he passing therew the mids of them, went his way: 31 And came do ane to Capernaum a city of Galile, and taught them on the Sabbath dayes. Matt. 32 And they were aftonished at his doctrine : * for his word 7.29. was with power. * Marke 33 4 And in the Synagogue there was a man which had a spi-1.23. rit of an vncleane deuill, and cried out with a loud voice, 10r, A-34 Saying, | Let vs alone, what have we to doe with thee, thou Bray. Iclus of Nazareth? art thou come to deftroy vs? I know thee who thouart, the boly One of God. 35 And lefus rebuked him, faying, Hold thy peace, and come out of him. And when the devill had throwen hun in the mids, he came came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, say. ing, What a word is this ? for with authority and power he commandeth the vncleane spirits, and they come out. 37 And the fame of him went out into enery place of the conntrey round about. * Matt. 38 4 * And he arose out of the Synagogue, and entred into Si-8.34. mons house : and Simons wines mother was taken with a great fener, and they befought him for her. 39 And he stood over her, and rebuked the fever, and it left her. * Morke And immediatly the profe and ministred vnto them. 1.34. 40 Now when the Sunne was letting, all they that had any for, to fay ficke with divers diseases, brought them voto him, and he laid his that they hands on every one of them, and healed them. knew him 4t * And denils also came out of many crying out, and saying,

Thou art Christ the Sonne of God. And he rebuking them, luf-

fered them not I to speake : for they knew that he was Christ.

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(hist.

43 And when it was day, he departed, and went into a defere place: and the people fought him, and came vnto him, and flayed him, that he should not depart from them.

143 And he said voto them, I must preach the kingdome of God

to other cities alfo : for therefore am I fent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

I Chiff teacheshout of the ship: 4 A miraculous changhs of fishes. 12 The teper cleansed. 18 The passic healed, 27 Matthew catted.

A Nd * it came to passe, that as the people preassed upon * Matth. him to heare the word of God, he stood by the lake of Ge. 4.18.

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2 And faw two ships standing by the lake : but the fishermen

were gone out of them, and were walking their nets.

And he entred into one of the ships, which was Simons, and prayed him, that he would thrust our a little from the land: and he sate downe, and taught the people out of the ship.

4 Now when he had left speaking, he faid water Simon, Lanch out into the deepe, and let downe your nets for a draught.

5 And Simon answering, faid vnto him, Master, we have toiled all the night, and have taken nothing a neuerthelesse, at thy word I will let downe the net.

6 And when they had this done, they inclosed a great multi-

ende of filhes, and their net brake :

7 And they beckened ento their parners, which were in the other ship, that they should come and helpe them And they came, and filled both the thips, so that they began to finke.

8 When Simon Peter faw it, he fell downe at lefus knees, faye

ing, Depart from me, for I am a finfull man, O Lord,

9 For he was aftenished, and all that were with him, at the

draught of the fifthes which they had taken.

To And so was also lames, and John the somes of Zebedee, which were partners with Simon And Iclius said vato Simon, Feate not, from hence forth thou shalt eatch men.

II And when they had brought their thips to land, they for-

fooke all, and followed him.

12 4* Andit came to passe when he was in a certaine city, be- * Matt, thold, a man full of leprosie: who teeing lesus, fell on his face, and 8, 2, besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

H 2

13 And he put forth his hand, and touched him, faying, I will: be thou cleane. And immediatly the leprofic departed from him.

e thou cleane. And immediatly the leprotte departed from him. 14. And hee charged him to tell no man: but goe, and thew

thy felfe to the Prieft, and offer for thy cleanfing, according as Mofes commanded, for a teltimony vato them.

15 But so much the more went there a fame abroad of him, and great multitudescame together to heare, and to be healed by him of their infirmities.

16 And hee withdrew himselfe into the wildernesse, and

prayed.

17 And it came to paffe on a certaine day, as he was teaching. that there were Pharifes and Doctors of the Law fitting by, which were come out of every towne of Galilee, and Indea, and Hierufalem : and the power of the Lord was prefent to heale them.

* Matth. 9.2.

18 4 And behold, men brought in a bed a man which was taken with a palifie : and they fought meanes to bring him in, and

to lay him before him.

19 And when they could not finde by what way they might bring him in became of the multitude, they went upon the house top, and let him downe thorow the tiling with his couch, into the midft before lefus.

20 And when he faw their faith, he faid voto him, Man, thy

finnes are forginen thee.

21 And the Scribes and the Pharifees began to reason, saying, Who is this that speaketh blafphemies? Who can forgine finnes, but God alone?

22 But when Iefus perceived their thoughts, he answering, faid

vinto them, What reason ye in your hearts? 23 Whether is it eafier to lay, Thy fannes are forginen thee: or

to fay, Rife up and walke?

24 But that we may know that the Sonne of man hath power vpon earth to forgine finnes (hee faid vnto the ficke of the palfie.) I say vnto thee, Arise, and take up thy couch, and goe into thine house.

25 And immediately hee role up before them, and tooke up that whereon he lay, and departed to his owne house, glorfying

God.

*Mit.9.9

26 And they were all amazed, and they glorified God, & were filled with feare, faying, We have feene ftrange things to day.

27 4 And after these things he went forth, and faw a Publicane, named Leui, fitting at the receipt of custome: and hee laid vote him Follow me.

28 And he left all, role vp, and followed him.

29 And Leui made him a great feast in his owne house: and there was a great company of Publicanes, and others that fate downe with them.

30 But the Scribes and Pharifees murmured against his difciples, ciples, faying, Why doe ye eat and drinke with Publicanes and finners?

31 And lefus answering, faid vnto them, They that are whole, need not a Physician: but they that are sicke.

32 I came not to call the righteons, but finners to repentance.

32 And they faid vnto him, " Why doe the disciples of John & Matth, fast often, and make prayers, and likewise the disciples of the 9.14. Pharifees: but thine eat and drinke?

34 And he faid vnto them, Can ye make the children of the

Bride-chamber fast, while the Bridegrome is with them?

35 But the dayes will come, when the Bridegrome thall be taken away from them, and then shall they fall in those dayes.

36 ¶ And he spake also a parable vinto them, No man putteth a piece of a new garment youn an eld: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottels: elfe the new wine will burft the bottels, and be spilled, and the bottels

shall perish.

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38 But new wine must bee put into new bottels, and both are

39 No man also having drunke old wine, straightway desireth new: for he faith, The old is better.

CHAP. VI.

I Touching the eares of corne that were plucked by the dictyles, on the Sabloth. 13 Chrift chufeth the twelne, 17 He health, 20 and preachesh.

Nd * it came to paffe on the fecond Sabbath after the first & Matth. that he went thorow the corne fields and his disciples pluc- 12.1. ked the eares of corne, and did eat, rubbing them in their hands.

2 And certaine of the Pharifes faid vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 And lefus answering them, faid, Haue ye not read so much as this what David did, when himselfe was an hungred, and they which were with him:

4 How hee went into the house of God, and did take and eat the Shewbread, and gave also to them that were with him, which is not lawfull to cate but for the Priefts alone?

5 And he faid ynto them, That the Sonne of man is Lord also

of the Sabbath. 6 * And it came to passe also on another Sabbath, that he en- * Matt's tred into the Synagogue and taught : and there was a man whose 12.9. right hand was withered. 7 And

H 3

7 And the Scribes and Pharifes watched him, whether her would heale on the Sabbath day : that they might find an accuficion against him.

8 But he knew their thoughts, and faid to the man which had the withered hand, Rife vp, and stand forth in the mids. And he

arefe, and flood forth.

9 Then faid lefus vote them, I will afke you one thing, Isit lawfull on the Sabbath dayes to doe good or to doe emili to faur life, or to deftroy it?

10 And looking round about you themall, hee faid ynto the man, Stretch forth thy hand. And hee did fo and his hand was

restored whole as the other.

11 And they were filled with madnesse, and communed one with another what they might doc to Ich's.

12 And it came to palle in those dayes, that he went out into a mountaine to pray and continued all night in prayer to God.

13 ¶ And when it was day, he called vnto him his diseiples: and of them he chefe twelve; whom also he named Apost les :

14 Simon (whom he also named Peters) and Andrew his brother : lames and lohn, Phillip and Bartholomew.

15 Matthew and Thomas, lames the fonne of Alpheus, and Simou, called Zelotes,

16 And Indas " the brother of lames, and Indas Iscariot, which alfo was the traitour.

17 And he came downe with them, and flood in the plaine, and the company of his disciples, and a great multitude of people out of all Indea and Hierufalem, and from the Sea coft of Tyre& Sidon, which came to heare him, & to be healed of their diteales,

18 And they that were vexed with vnclcane fpirits: and they were healed.

19 And the whole multitude fought to touch him : for their went vertue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and faid, * Bleffed be ye poore: for yours is the kingdome of God.

21 Bleffed are ye that hunger now: for ye shall be filled. Bleffed are ye that weepe now : for ye shall laugh.

22 Bleffed are ye when men shall hate you, and when they shalfeparate you from their company, and shall reproch you, and cast out your name ascuill, for the Sonne of ma. slake.

23 Reioyce ye in that day, and leape for ioy : for behold, your reward is great in heaven: for in like maner did their fathers yn-

to the Prophets.

24 *But woe vnto you that are rich: for ye have received your 6.t. confolation. 25 *W'oe

* Amos

* Matth.

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25 *Woe vnto you that are full: for ye shall hunger. Woe * Efa. 65. vnto you that langh now: for ye shall mourne and weepe, 13.

26 Woe vnto you, when all men speake well of your for so did

their fathers to the falle Prophets.

27 ¶ *But I fay vnto you which heare, Loue your exemies, doe * Mat. 3good to them that hate you.
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28 Bleffe them that curfe you, and pray for them which de-

fpitefully vie you.

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29 * And vnto him that smitch thee on the one cheeke, offer * Mat. 9. also the other: *and him that taketh away thy cloak forbid not to 39. take thy coat also.

* 1. Core

30 Giue to every man that alketh of thee, and of him that ta. 6.7.

keth away thy goods, afke them not againe.

31 *And as ye would that men should doe to you, doe ye also * Mat. 7. to theralikewise.

32 * For if ye lone them which lone you, what thanke have ye? 16.

33 And if ye deegood to them which doe good to you, what 46.

thanke have ye? for finn rsalfo doe even the fame.

34 * And if yee lend to them of whom yee hope to receive, * Mat. 5. What thanke have yelfor finners also lend to finners to receive 42. as much againe.

35 But lone ye your enemies, and doe good, and lend, hoping for nothing against and your reward that be great, and ye that be the children of the Highest: for he is kind onto the onthankfull,

and to the cuill.

36 Be ye therefore mercifull, asyour Father alfo is mercifull.

37 *Iudge not, and ye shall not be judgeds condemne not, and * Mat. 7.1

ye shall not be condemned: forgine, and ye shall be forginen.

38 Gine, and it shall be given vnto you good measure pressed downe, and shaken together, and running over, shall men give into your bosome: for with the same measure that ye meete withall, it shall be measured to you againe.

39 And hefpake a parable vnto them * Canthe blind leade * Mat. 1 5.

the blind? shall they not both fall into the ditch?

40 * The disciple is not about his Master: but enery one | that '* Mat. 10 is perfect shall be as his master.

41 *And why beholdest thou the motethat is in thy brothers. 1 02. Share

eye, but perceineft not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let mee ed as his pull out the mote that is in thine eye: when thou thy selfe beholomaster. dest not the beame that is in thine owne eye? Thou hypocrite, east *Mat. 7.3 out sirst the beame out of thine owne eye, and the shalt thou see clearely to pull out the mote that is in thy brothers eye.

H 4 41 * For

*Mat. 7. 42 * For a good tree bringeth not forth corrupt fruit : neither docth a corrupt tree bring forth good fruit.

44 For enery tree is knowen by his owne fruit: for of thornes men do not gather figs, nor of a bramble bulh gather they grapes.

45 Agood man out of the good treasure of his heart, bringeth forth that which is good: and an enill man out of the enill treasure of his heart, bringeth forth that which is enill: For of the abundance of the heart, his mouth speaketh.

* Mat.7.

Matth.

8.5.

46 ¶ * And why call ye me Lord, Lord, and doe not the things which I fay?

47 Whosever commeth to me, and heareth my fayings, and

doeth them, I will thew you to whom he is like.

48 He is like a min which built an house, and digged deepe, and laid the foundation on a rocke. And when the flood arose, the streame beat vehemently upon that house, and could not shake it:

for it was founded upon a rocke.

49 But he that heareth, and doeth not, Is like a man that without a foundation built an house you the earth: against which the streame did beat vehemently, and immediately it fell, and the

ruine of that house was great.

CHAP. VII.

1 The Centurion faith. 10 Christ healeth his servant leing assent.
12 Raiseth the widowes sonne. 24 Christs testimony of John.

Now when he had ended all his fayings in the audience of the people, *heentred into Capernaum.

2 And a certaine Centurions fernant, who was deare vnto him, was ficke, and ready to die.

3 And when he heard of lefus, he fent ynto him the Elders of the lewes, befeeching him that he would come, & healt his fernat,

4 And when they came to lefus, they befought him instantly, faying, that he was worthy for whom he should doe this.

For he loueth our nation, and he hath built vs a Synagogue.

Then lefus went with them. And when hee was now not farre from the house, the Centurion sent friends vnto him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder thy roofe.

7 Wherefore neither thought I my felfe worthy to come vnto thee: but fay in a word; and my feruant shall be healed.

For I also am a man set wader authority, having under mee souldiers, and I say unto one, Goe, and he goeth : and to another, Come, and he commeth e and to my servant, Doe this, and hee doeth it.

9 When Iesus heard the se things, he marueiled at him, and sugned him about, and said vato the people that followed him, I

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By vate you, I have not found to great faith, no, not in I frael.

20 And they that were fent, returning to the her fe, found the ferrant whole that had been ficke.

11 And it came to passe the day after, that he went into a city called Nam: and many of his disciples went with him, and

much people.

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there was a dead man caried out, the onely some of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, hee had compassion on her,

and faid voto her. Weepe not.

14 And he came and touched the | biere (and they that bare | Or,cof. him,ftood ftill.) And he faid, Yong man, I fay wnto thee, Arife.

15 And he that was dead, fate up, and began to fpeake: and

he delinered him to his mother.

16 And there came a feare on all, and they g'orified God, faying, That a great Prophet is rifen vp among vs, and that God hath vifited:hispeople.

17 And this rumon of him went forth throughout all Iudea,

and throughout all the region round about.

18 * And the disciples of John shewed him of all these things.

19 And John calling vnto him two of his disciples, sentthem to less saying, Art thou he that should come, or looke wee for another?

20 When the men were come to him, they faid, Iohn Baptift hath fent vs vnto thee, faying, Art thou he that should come, or

looke we for another ?

21 And in that same houre he cured many of their infirmities and plagues, and of cuill spirits, and vnto many that were blind,

he gane fight.

22 Then lefus answering, faid vnto them, Goe your way and tell lohn what thing ye have seene and heard, how that the blind see, the lame walke, the lepers are cleansed, the dease heare, the dead are raised to the poore the Gospel is preached.

23 And bleffed is he whofoener thall not be offended in me.

24 ¶ And when the messens of John were departed, he began to speake vnto the people concerning John: What went yee out into the wildernes for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and line delteately, are in kings courts.

26 But what went ye out for to fee? A Prophet? yea, I fay

vnto you and much more then a Prophet.

27 This is he of whom it is written, Behold, I fend my meffen-

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ger before thy face, which (hall prepare thy way before thee .

28 For I fay vnto you, Among those that are borne of women; there is not a greater Prophet then John the Baptist: but he that is least in the kingdome of Godin greater then he.

29 And all the people that heard him, and the Publicanes in-

flified God, being baptized with the baptifme of John.

3. But the Pharifees and Lawyers | rejected the connfell of God | against themselves, being not bastized of him.

31 TAnd the Lord faid, * Whereunto then Chall I liken the

men of this generation? and to what are they like?

32 They are like wate children fitting in the market place and calling one wate another, and faying, We have piped wate you, and ye have not danced: we have mourned to you, and yee have not wept.

33 For John the Baptist came, neither eating bread, nor drink-

iing wine and ye fay, He hath a deuill.

34. The Sonne of man is come eating, and drinking, and ye fay, Behold a gluttonous man, and a wine-bibber, a friend of Publicanes and finners.

35 But wisedome is inftiffed of all her children.

36 ¶ * And one of the Pharifees defired him that hee would eate with him. And he went into the Pharifees house, and sate downe to meat.

37 And behold, a woman in the citie, which was a finner, when thee knew that Teffis face at meate in the Pharifees house,

brought an Alabafter bexe of oyntment,

38 And flood at his feet behinde him, weeping, and began to wash his feet with teates; and did wipe them with the haires of her head, and kissed his feet, and annointed them with the oyntment.

39 Now when the Pharifee which had bidden him, faw it, he Ppake within himfelfe, faying, This man, if he were a Prophet, would have knowen who, and what maner of woman this is, that toucheth him: for the is a finner.

40 And lesus answering, said vnto him, Simon, I have some-

what to fay vnto thee. And he faid, Mafter, fa, on.

41 There was a certaine creditor, which had two debters: The one ought fine hundred | pence, and the other fiftie.

42 And when they hand nothing to pay, hee frankely forgate them both. Tell me therefore, which of them will loue h. m most ?

43 Simon answered and faid, I suppose, that he to whom he forgaue most. And he said wate him, Thou hast rightly indged.

44 And he turned to the woman, and faid ento Simon, Sceft thou this woman? I entred into thine house, thou gauest me no

Or , within themfelnes. * Matth.

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water for my feet : but the hath walked my feet with teares, and wiped them with the haires of her head.

45 Thou gaueft me no kiffe : but this woman fince the time I

eamein,hath not ceafed to kiffe my feet.

46. Mine bead with tyle thou didft not anoint, but this we-

man hath anointed my feet with ointment.

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47 Wherefore I fay voto thee, Her finnes which are many, are forgiven, for the loved much : but to whom little is forgiven, the fame loueth little.

48 And he he faid vnto her, Thy finnes are forgiven.

49 And they that fate at meate with him, began to fay within: themselves, Who is this that forgiveth finnesalso?

50 And he faid to the woman , Thy faith bath faued thee, god an peace.

CHAP. VIII.

3 Wenten winifer to Christ. 4 The parable of the Sower, 16 and of the candle, 25 The Legion of de wils.

Nd it came to paffe afterward, that he went thorowont ene-A ry citie and village, preaching and thewing the glad tidings of the kingdome of God and the twelve were with him.

3 And certaine women which had been healed of enill spirits, and infirmities, Mary Magdalene, * out of whom went feuen * Mar.

deuils, 3 And loanna the wife of Chuza, Herods fteward, & Sulanna, and many other which ministred onto him of their substance .

4 4 And when much people were gathered together, and were come to him out of enery city, he fpake by a parable:

5 A Sower went out to few his feed : and as he fowed, fome. 13,2. fell by the wayes fide, and it was troden downe, and the foules of the ayre devoured it,

6 And some fell upon a rocke, and assoone as it was sprung up.

it withered away, because it lacked moifture.

7 And some fell among thomes, and the thornes frang vp

with it, and chooked it.

8 And other fell on good ground, and sprang vp, and bare fruit an hundred fold. And when he faid these things, he cryed, he that hath eares to heare, let him heare.

9 And his disciples asked him, saying, What might this pa-

rable be?

10 And he faid, Vnto you it is given to know the mysteries of the kingdome of God: but to others, in parables, that feeing they might not fee, and hearing they might not understand.

11 * Now the parable is this: The feed is the word of God. 13.18.]

12 Thefc

S. LVKE.

12 Those by the way fide, are they that heare, then commeth the devil, and taketh away the word out of their hearts, left they Thould beleeve, and be faued.

13 They on the rocke, are they which when they heare, receive the word with joy, and these have no roote, which for a while be-

lecue, and in time of temptation fall away.

14 And that which fell among thornes, are they, which when they have heard, goe forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they which in an honest and good heart haning heard the word, keepe it, and bring forth

fruit with patience.

* Mattli.

16 T No man when he hath lighted a candle concreth it with a vessell, or putteth it under abed : but setteth it on a candleflicke, that they which enter in, may fee the light.

17 * For nothing is secret, that shall not be made manifest:

neither any thing hid that shall not be knowen and come abroad. 18 Take heed therefore how ye heare : * for who foeuer hath,

to him fhall be given and who foeuer bath not, from him shall be taken even that which he I feemeth to have.

.19 9 * Then came to him his mother, and his brethren, and could not come at him for the preafle.

20 And it was toldhim, by certaine which faid, Thy mother and thy brethren fland without, defiring to fee thee.

21 And he answered and faid vnto them, My mother and my brethren are these, which heare the word of God, and doe it.

22 4 Now it came to passe on a certaine day, that he went into a thip with his disciples: and he faid vnto them, Let vs goe ouer ynto the other fide of the lake, and they lanched forth.

23 But as they failed hee fell afleepe, and there came downe a forme of winde on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, faying, Mafter, mafler, we perift. Then he arole, and rebuked the wind, and the taging of the water : and they cealed, and there was a calme.

25 And he faid ento them, Where is your faith? And they being afraid, wondered, faying one to another, What maner of man is this? For he commandeth even the winder and water, and they obey him.

26 4 * And they arised at the countrey of the Gadarenes,

which is oner against Galilee.

27 And when he went foorth to land, there met him out of the citie a certaine man which had denils long time, and ware no clothes, neither abode in any house, but in the tombes.

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* Matth. 12.46.

* Mat. 8. 23. * Matth. 8.28.

28 When he faw lefus, he cried out, and fell downe before him, and with a lowd vayce faid, What have I to doe with thee, lefus, thou Soane of God most high? I befeech thee, torment me not.

29 (For he had commanded the vincleane spirit to come out of the man: For often times it had caught him, and hee was kept bound with chaines, and in setters: and he brake the bands, and was driven of the deuill into the wildernesse.)

30 And lefus afked him, faying, What is thy name? And hee

faid, Legion: because many denils were entred into him.

31 And they befought him that he would not command them

to goe out into the deepe.

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3.4 And there was there an herd of many fwine feeding on the mountaine : and they befought him that he would fuffer them to enter into them; and he fuffered them.

33 Then went the deads out of the man, and entred into the fwine; and the herd an violently downe a freepe place into the

lake, and were choaked.

34 . When they that fed them, faw what was done, they fled,

and went, and told it in the city, and in the countrey.

35 Then they went out to foe what was done, and came to Iefits, and found the man, out of whom the denils were departed, fitting at the feet of Iems, clothed, and in his right minde, and they were afraid.

36. They also which faw it, cold them by what meanes he that

was possessed of the deuils, was healed.

37 Then the whole multitude of the countrey of the Gadarenes round about, beforegive him to depart from them, for they were taken with great feare; and he went up into the ship, and returned backe spaine.

38 Now the man out of whom the denils were departed, befought him, that he might be with him: but lefus fent him away,

faying

39 Returne to thine owne honfe, and thew how great things God hath done vnto thee. And he went his way, and published throughout the whole citie, how great things Iefus had done vnto him.

40 And it came to passe, that when less was returned the people gladly received him: for they were all waiting for him.

41 ¶* And behold, there came a man, named lairus, and he was * Matth, a ruler of the Synagogue, and he fell downe at Iefus feet, and be- 9.18, fought him that he would come into his house?

42 For he had one onely daughter, about twelve yeeres of age, and the lay a dying. (But as he went, the people thronged him.

43 ¶ *And

43 And a woman having an iffue of blood twelve yeeres, which had spent all her living upon Physicians, neither could be healed of any,

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44 Came behinde him, and touched the border of his garment:

and immediatly her iffue of blood franched.

45 And Iefus faid, Who touched me? When all denied, Peter and they that were with him, faid, Mafter, the multitude throng thee, and prease thee, and fayeft thou, Who touched me?

46 And Iesus faid, Some body hath touched mee: for I per-

ceine that vertue is sone out of me.

47 And when the woman faw that the was not hid, thee came trembling, and falling downe before him, the declared vnto him before all the people for what cause the had touched him, and how the was healed immediatly.

48 And he faid vnto her, Daughter, be of good comfort, thy

faith hath made thee whole, goe in peace.

49 T While he yet spake, there commeth one from the ruler of the Syuagogues bouse, saying to him, Thy daughter is dead, trouble not the Mafter.

50 But when lesus heard it, he answered him, saying, Feare

not, beleeve onely, and the thall be made whole.

51 And when he came into the house, he suffered no man to goe in fane Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her : but he faid, Weepe not,

the is not dead, bet Reepeth.

53 And they laughed him to fcorne, knowing that the was dead. \$4 And he put them all out, and tooke her by the hand, and

called, laying, Maid, arife.

55 And her spirit came againe, and she arose straightway, and he commanded to give her meat.

56 And her parents were aftenished : but hee charged them that they should tell so man what was done.

CHAP. IX.

I Christ fendeth forth his Apostles. 9 Herode defired to fee Christ.

18 The transfiguration. 37 The lunatike.

Hen *he called his twelve disciples together, and gave them power and authority over all devils, and to cure difeafes."

2 And he fent them to preach the kingdome of God, and to

heale the ficke.

3 And he faid vnto them, Take nothing for your iourney, neither staues, nor scrip, neither bread, neither money, neither have two coats aprece.

4 And whatforuer house ye enter into, there abide, and thence 5 And

depart.

Matth.

10,1.

5 And wholocure will not receive you, when yee goe out of that citie, thate off the very dust from your feet, for a testimony against them.

6 And they departed, and went through the townes, preach-

ing the Gofrel, and healing enery where.

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7 9 Now Herode the Tetrarch heard of all that was done * Matth.
by him: and he was perplexed, because that it was said of some, 14.1.
that John was risen from the dead:

8 And of some, that Elias had appeared : and of others, that

one of the old Prophets was rifen againe.

9 And Herodfaid, John haue I beheaded : but who is this, of

whom I heare foch things? And he defired to fee him.

to ¶ And the Apostles when they were returned told him all that they had done. * And he tooke them, and went aside private- * Mattle ly into a defert place, belonging to the city, called Beth aida. 14.13.

II And the people when they knew it, followed him, and he received them, and spake ynto them of the kingdome of God, and

healed them that had need of healing.

12 * And when the day began to weare away, then came the * Match.

twelue, and faid vnto him, Send the multitude away, that they 14.15.

may goe into the townes and countrey round about, and lodge,
and get victuals: for we are here in a defert place.

13 But he faid voto them, Give ye them to cate. And they faid, We have no more but fine loanes and two files, except wee

should goe and buy meat for all this people.

t 4 For they were about five thouland men. And hee laid to his disciples, Make thou fit downe by fifties in a company.

15 And they did to and made them all fit downe.

16 Then he tooke the five loanes, and the two files, and looking up to heaven, he bleffed them, and brake, and gaue to the disciples to be to before the multitude.

17 And they did eate, and were all filled. And there was taken

vp of fragments which remained to them, twelue balkets.

18 9 * And it came to passe as he was alone praying, his disci- * Matth. ples were with him: and he asked them, saying, Whom say the 16,13. people that I am?

19 They answering, faid, John the Baptist : but some say, Elias:

and others fay, that one of the old Prophers is rifen againe.

20 He faid whto them, But whom fay ye that I am ? Peter au-

fwering, faid, The Christ of God.
21 And he straightly charged them, and commanded them to

tell no man that thing,

22 Saying. * The Son of man must suffer many things. & be re- * Matt. iected of the Elders, and chiefe Priests, & Scribes, and be slaine, and 17, 22, be raised the third day.

10.38.

36.

*. Matth.

17.1.

Ur,

shangs.

14.

* Matth. 23 4 And he faid to them all, If any man wil come after me, let him deny himselse, and take up his crosse daily, and follow me.

24 For wholoeuer will fane his life, shal lufe it but who foeuer

will lofe his life for my fake, the fame thall faue it.

25 For what is a man advantaged, if hee gaine the whole 26.mar,8. world, and lofe himfelte, or be caft away.

26 * For wholoeuer fhalbe alkamed of me, and of my words: of * Mat. 1 . him (hall the Sonne of man be ashamed, when he shall come in

his owneglory, and in his Fathers and of the holy Angels. * Mat. 16: 27 * But I tell you of trueth, there be some standing heere, 28.

which skall not tafte of death, till they see the kingdome of God.

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28 9 * And it came to paffe, about an eight dayes after thefe I fayings, he tooke Peter, and Iohn, and lames, and went up into a mountaine to pray.:

29 And ashee prayed, the fashion of his countenance was al-

tered, and his raiment was white and of fering.

30 And behold, there talked with him two men, which were Moles and Elias:

31 Who appeared in glory, and spake of his decease, which he

should accompl th at Hierufalem.

32 But Peter, and they that were with him, were heavy with fleepe: and when they were awake, they faw his glory, and the two men that flood with him.

33 And it came to palle, as they departed from him, Peter faid vnto lefus, Mafter, it is good for vs to be here, and let vs make three tabernacles, one for thee, and one for Moles, and one for Elias : not knowing what he faid.

34 While hee thus spake, there came a cloud, and overshadowed them, and they feared as they entred into the cloud.

35 And there came a voyce ont of the cloud, faying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was sound alone, and they kept it close, and told no man in those dayes any of those

things which they had feene * Mat 17. 37 4 * And it came to paffe, that on the next day, when they

were come downe from the hill, much people met him.

38 And behold, a man of the company cryed ont, fairing, Mafter I befrech thee, looke you my fonne, for he is mine only child.

39 And loe, a spirit taketh him, and hee suddenly cryeth out, and it teareth him that he fometh againe, and bruifing him, hardly departeth from him.

40 And I befought thy disciples to cast him out, and they

41 And lefus answering, faid, O faithlesse and pernetse greeration,

CHAP. IX

ration, how longificall I be with you, and fuffer you b being thy foune hither.

and care him: and lefus rebuiled the vacleane spirit; and healed

the child,and delinered him agains et his father and a be

43 \ And they were all amazed at the mighty power of God: but while they wondred energy one stall things which Iolis did, hallid voto his Disciples.

44 * Let thefe fayings finke downe into your cares : for the Son * Matthe

of man fhalbe delivered into the hands of men.

45 But they understood not this saying, and is was hid from them, that they perceived it not said they seared to aske him of that saying.

46 9 * Thenthere grofe a reasoning amongshem , which of * Matth

them should be greatest.

47. And Telisperecining the thought of their heart, took a child mark 9.

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48 And faid vato them, Whofoever shall receive this child in my Name receiveth merand whofoever shall receive me, receiveth him that feat me, For he that is least among you all, the same shall be great.

49 TAnd Iohn answered and faid, Mafter, wee faw one ca- * Mark 9

followeth not with vs.

50 And Iefas faid onto him Porbid him not for he that is not

against vs.isfor vs.

151 And it came to paffe, when the time was come that hee should be received up, he fted thy set his face to goe to Hierustalem.

52 And fest meffengers before his face, and they went and entred into a village of the Samaritans to make ready for him.

53 And they did not receive him because his face was as though

he would goe to Hierufalem.

54 And when his disciples lames and tohn faw this, they faid, Lord, wilt thou that we command fire to come downe from heasen, and confume them, even as * Elias did f

55 Bue heturned and rebuked them, and faid, Yee know not 1.10.

what maner of fpiritye are of.

56 For the Sonne of man is not come to destroy mens lines, but

to faue them. And they went to another village.

57 4 And it came to pade that as they went in the way, a cer- Matth, 8 taine man faid voto him, Lord, I will follow thee whither focuer 1 9, thou goeft.

18 And Icha hid vnto him , Foxes base holes, and birds of

the aire have wefft, but the Sonne of man hath not where to lay

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Mat. 8. 59 * And hee faid to mother, Follow me: But hee fayd, Lords

6. Iclus faid voto him, Let the dead bury their dead; but goe thou and preach the kingdome of God.

61 And another alfo faid, Lord, I will follow thee : but let me arft goe bidthem larewell, which are at home at my house.

62 And lefus faid voto him, No man having put his hand to the plough, and looking backe, is fit for the kingdome of God

CHAP. X.

I The sewesty disciples, 17 are admonished to bee bumble, 40 Marsha reproduced and Mary commended.

Matth. A Pter * these things the Lord appointed other senenty also.

10.1. A and sent them two and two before his sace , into every city and place, whither he himselfe would come.

Mat. 9. 2 Therefore fayd he water them. The barvest truly is great, but the labourers are few; pray ye therefore the Lord of the haruest, that he would fend footh labourers into his haruest.

* Mat. 1 . 3 Goc your wates: * Behold , I fend you fourth as lambes 2.

4 Cary neither purse nor scrip, nor shoes, and salute no man

Mat. 10, 35 * And into what focuer house yeenter, first say Peace be to

6 And if the some of peace be there your peace shall rest up-

7 And is the lame honferemaine, eating and drinking field things as they give: for the labourer is worthy of his hire. Goe not from house to house.

8 And into whatformer city ye enter, and they receive you, eat fuch things as are fet before you?

And heale the ficke that are therein, and fay unto them, The kingdome of God is come nigh unto you.

To But into whatfocuer city ye enter, and they receive you not, goe your wayes out into the fireets, of the fame, and fay,

II Euen the very dust of your city which cleaneth on yo, we do wipe off against you: notwithstanding be yet sure of this, that the kingdome of God is come nigh vate you.

12 But I fay vnto you, That it shall be more tolerable in that day for Sodome, then for that city.

Mat. 13 *Woe wito thee Chorazin, woe vinto thee Bethfaida; and for if the mighty workes had beene done in Tyre and Sidon

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which have beene done in you, they had a great while agoe repented fitting infackcloth and alhes

14 But it shall be more tolerable for Tyre and Sidon at the indgement then for you.

15 Andthou Capernaum, which are exalted to heaven shale be thrust downe to hell.

16 * He that heareth you, heareth me and hee that despiseth * Mat. 101 you, despiseth meer and hee that despiseth mee, despiseth him that 40, fent me.

17 And the feuenty returned agains with ioy, faying, Lord, even the deuilsare sub oct voto vs through thy Name.

18 And hee faid vntothem, I beheld Satan as lightning fall from heauen.

19 Behold, I give vnte you power to tread on ferpents and fcorpions, and ouer all the power of the enemic; and nothing shall by any meanes hurt you.

20 Notwithstanding in this reloyce not, that the spirits are Sublect vino you: but rather rejoyce, because your names are writ-

ten in heauen.

21 In that houre Iches reloyced in Spirit, and faide, I thankethee, O Father, Lord of heaven and earth, that thou haft hid these things from the wife and prudent, and hast renealed them vnto babes ; even fo Father, for fo it feemed good in thy fight.

22 All things are delinered to mee of my Father! and no man knoweth who the Sonne is, but the Father : and who the Father is, but the Sonne, and hee to whom the Sonne will reneale him.

23 And heturned him vnto his Disciples, and faid prinately

*Ble fled are the eyes which fee the things that ye fee.

And sure 24 For I tell you, that many Prophets, and kings have defixed ning. 10 to feethofe things which yee fee and have not feene them; and to bis disciheare those things which yee heare, and have not heard them.

25 And behold a certaine Lawyer frood up, and tempted the bee , him, laying, Mafter, what shall I doe to inherite eternal life? He fad. faid voto him.

26 What is written in the Law? How readeft thon?

* Mat. 224 27 And he answering, laid, Thou shalt love the Lord thy God with all thy heart & with all thy foule, and with all thy ftrength, 35. and with all thy mind, and thy neighbour asthy felfe.

28 And he said vato him, Thou haft answered right: this de,

and thou thalt live.

29 Buthe willing to instific himselfe, said voto Ichus, And who is my neighbour?

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* Mat. 1 3.

mor ds.

30 And Ichia answering, faid, A certaine man went downed from Hierufalem to Iericho, and fell among theenes, which firipped him of histaiment, and wounded him, and departed, leaning him halfe dead.

31 And by channet there came downes certaine Priest that way, and when he saw him, he passed by on the other side.

32 And likewise a Leuite, when he was at the place, came and

looked on him, and passed by on the other side.

See Mat

20, 2,

33 But a certaine Samaritane as he journeyed, came where he

was and when he faw him, he had compatition on him,

34 And went to him, and bound up his wounds, powring in

oyle and wine, and fet him on his owne beaft, and brought him to an Inne, and tooke care of him.

35 And on the morrow when he departed, hee tooke out two

35 And on the morrow when he departed, hee rooke out two pence, and gauethem to the hufte, and faid, vato him, Take care of him, and what focuer thou spendest more, when I come agains I will repay thee.

36 Which now of these three, thinkest thou, was neighbour vato him that fell among the theenes?

37 And he faid, he that thewed mercy on him, Then faid Iefus

38 ¶ Now it came to paffe, as they went, that he entred into a certaine willage and a certaine woman named Martha, received him into her house.

39 And the had a fiftee called Mary, which also fate at Jesus feet and heard his word:

40 But Martha was cumbred about much ferning, and came to him and faid, Lord doeft thou not care that my fifter bath left me to ferne alone? Bid her therefore that the helpe me.

41 And lefus answered, and faid unto her, Martha, Martha, thou

art carefull, and troubled about many things?

42 But one thing is needfull, and Mary hath cholen that good part, which shall not be taken away from her.

CHAP. XI.

2 Christencheth to prayinstanth. 14 Hecastesh out a dambe denull. 29 He preacheth to the people, 37 and reprovesh the Phavises Scribes and Lawyers.

And it came to paffe, that is he was praying in a certaine place, when he ceafed, one of his disciples faid onto him, Lord, teach

vs to pray as Johnalfotaught his difciples.

*Mat. 6.9. which art in heauen, Halowed be thy Name, Thy Kingdom come,

Or, for Thy will be done, as in heauen fo in earth

the day 3 Gine vs | day by day our daily bread.

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And forgine vs our finnes: for wee also forgine energy one chat is indebted to vs. And lead vs not into temptation, but deliuer from cuill.

5 And he faid onto them, Which of you shall have a friend, and shall goe onto him at midnight, and say onto him, Friend,

lend me three loanes:

6 For a friend of mine | in his isourney is come to mee, and I | 00,000 have nothing to let before him,

7 And he from within shall answere and say, Trouble met not, the doore is now shut, and my children are with mee in bed : I

cannot rife and give thee.

8 I say vote you, Though he will not riferend gine him, becanfe hee is his friend: yet because of his importunitie, hee will rife and gine him as many as hee needeth.

9 *And I fay vuto you, Afke and it shall be given you : feeke, *Mat. 7.7

and ye shall finderknocke, and it shall be opened vinto you.

10 For every one that afketh receiveth: and her that feeketh, findeth: and go him that king, beth, it shall be opened.

It * If a fonne shall alke bread of any of you that is a father, *Mat. 7.9 will be give him a stone or if he alke a fish will be for a fish give him a Serpent?

12 Or if he shall aske an egge, will he offer him a scorpion?

13 If yee then, being euill, know how to give good gifts vmo your children: how much more shall your heavenly Father give

the holy Spiritto them that afke him?

4 4 And he was cafting out a deuill, and it was dumbe. And

it came to passe, when the deuill was gone out, the dumbe spaker

and the peoplewondred.

15 But some of them said, * hee easteth out deuils through * Mat.9,
Beelzebub the chiefe of the deuils.

34 and 16 And other tempting him lought of him a figne from heaven. 12.24.

kingdome divided against it selle, is brought to desolation; and a

house dimided against a house, falleth.

18 If Satan also bee divided against himselfe, how shall his kingdome stand? Because yee say that Least out denils through Beelzebab.

fonnes caft themouretherefore shall they be your judges.

20 But if I with the finger of God cast out denils no doubt the Kingdome of God iscome you you.

21 When a ftrong manarmed keepeth his palace, his goods are in peace:

But when a stronger then he shall come vpon him, & oues-

come him, he taketh from him all his armour wherein he trufted, and divideth his spoiles.

23 He that is not with me, is against me, and he that gathereth

not with me feattereth.

* Mat. 13. 43.

24 * When the vncleane spirit is gone ont of a manhe walketh through drie places feeking reft: and finding none, he faith I will return evoto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished

25 Then goeth he, and taketh to him feuen other furits more wicked then himselfe, and they enter in and dwellthere, and the last state of that man is worse then the first.

27 And it came to palle as he spake these things a certaine weman of the company lift vp her voyce, and faid vnto him, Bleffed is the wombe that bare thee, and the paps which thou haft

Licked.

28 But hee faid, Yea, rather bleffed are they that heare the

word of God, and keepe it.

Mat. 12. 29 4 And when the people was gathered thicketogether, he beganne to fay, This is an enill generation, they feeke a figne, and there shall no figne bee given it, But the figne of longs the Prophet.

30 For as Ionas was a figne vnto the Niniuites fo shall also the

the Son of man beto this generation.

31 The Queene of the South shall rife up in the indgement with the men of this generation, and condemne them : for flice came from the vtmost parts of the earth, to heare the wisedome of Salomon; and behold, a greater then Salomon

32 The men of Winiue shall rife up in the indgement with this generation, & shal condemne it: for they repented at the preaching

of Ionas, and behold; a greater then Ionas is here.

* Mat.5. 33 * No man when he hath lighted a candle, puttethit in a fecretplace, neither voder all bulhell, but on a candlefticke, that Isce Mat. they wich come in may fee the light.

34 * The light of the body is the eye: therefore when thine 5.1 5. eye is fingle, thy whole body also is full of light; but when thine Mat. 6. 33,

eye is enill, thy body also is full of darkeneffe.

35 Take heed therefore, that the light which is in thee, be not darkene ffe.

36 If thy whole body therefore be full of light having no part darke, the whole shall be full of light, as when the bright shining of a candle doeth give thee light.

37 And as he spake, acertaine Pharifee besonght him to dine

with him and he went in and latedowne to meate.

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38. And when the Pharifee faw it, he marmailed that hee had not first walhed before dinner.

39 * And the Lord faid vinto kim , Now doe yee Pharifees * Mat. 24 make cleane the outfide of the copand the platter : but your in . 25 ward part is full of rauening and wickednedle.

40 Ye fooles, did not he that made that wich is without make

that which is within also?

41 But rather give almes of fuch things | as you have; and | Or, asyon behold, all things are cleane vnto you.

42 But we vnto you Pharifees: for yee tythe Mint and Rue and all maner of herbes and paffe over judgement, and the lone of God:thefe ought ye to have done, and not to leave the other vndone.

43 *Woe vnto you Pharifees: for ye lene the uppermost feats * Matthi 23.64

in the Synagogues, and greetings in the markets.

44 Woevnto you Scribes and Pharifees, hypecrites : for yee are as graves which appeare not, and the men that walke over them, are not aware of them.

45 Then answered one of the Lawyers, and faid voto him, Ma-

fter, thus faying thou reprocheft vs also.

46 *And he faid, Woe vnto you also ye Laywers, for ye lade * Mar. 23. men with burdens grieuous to be borne, and ye your schues touch 4. not the burdens, with one of your fingers.

47 * Wee vinto you: for yee build the lepulchers of the Pro * Mat. 23, Code Line

phets, and your fathers killed thom.

48 Truely yee beare witnesse that yee allow the deeds of your fathers I for they indeed killed them, and yee build their le-

49 Therefore also faid the wifedome of God, I will fend them Prophets and Apostles, and some of them they shall slay and per-

Secute.

That the blood of all the Prophets, which was fled from she foundation of the world, may be required of this generation. *Gen.48

51 * From the blood of Abel vnte the blood of Zacharias, which perished betweene the alrar and the Temple & verily I say vnto you it shall be required of this generation

52 Woe vnto you Laywers: for ye have taken away the key Mat. 23. of knowledge sye entred not in your felues, and them that were 13. entring in ye | hindred.

53 And ashe faid thefe things ynto them, the Scribes and the bade. Pharifees began to vige him vehemently, and to prouble him to fpealee of many things

54 Laying wait for him, and feeking to catch something out of

his mouth, that they might accuse him,

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"I To enside hypocrific and fearefulnesse in publishing Christs dething. 17 To hemore of community see 42 The faithfull and unse stemand.

Mat. 16. IN the meane time, when there were gathered together an inanimerable multitude of people, informed that they trode
one vpon another, hee beganne to fay wnto his dileiples fight
of all, Beware yet of the leauen of the Pharifees, which is hypocifie.

Matth 2 *Forthere is nothing covered, that shall not beereneiled.

10,26, neither hid, that hall not be knowen.

3 Therefore, whatfoeuer ye have spoken in darkenesse, shalbe heard in the light: and that which ye have spoken in the care in closets, shalbe proglamed upon the housetops.

Matth. 4 * And I fay vnto you my friends, Be not a fraid of them that: 20.28. kill the body, and after that have no more that they can doe.

5 But I will forwarne you whom yee shall feare : Fearehim, which after he hath killed, hath power to east into hell, yea, I say vnto you, Feare him.

See Mat. 6 Are not fine foarrowes fold for two | farthings and not one

1029. of them is forgotten before God ?

7 But even the very haires of your head are all numbred. Feare.
not therefore, ye are of more value then many parrowes.

* Mat. 10. 8 * Alfo L'ay onto you. Wholoener shall confesse me before 3z. 2.tim. men, him shall the Sonne of man also confesse before the Angels. 2,12, of God.

9 But he that denyeth me before men, shall be denyed before

the Angels of God.

To And whosever shall speake a word against the Sonne of man, it shall bee forgiven him a but vnto him that blasphemeth against the holy Ghost, it shall not be forgiven.

* Mat.10

11 * And when they bring you vnto the Synagogues, and vnto Magistrates, and powers, take ye nothought how or what thing ye shall answere, or what ye shall fay:

13 For the hely Ghost shall teach you in the same houre.

what ye ought to fay.

13 \ And one of the company faid vnto him, Mafter, speake to
my brother, that he divide the inheritance with me.

14 And he said vnto him, Man, who made me a judge, or a di-

pider oner you?

15 And he faid vato them, Take heed and beware of conetouines: for a mans life confifteth not, in the abundance of the things which he possesses.

16 And hee spakes parable vino them , Dying , The ground

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of a certaine rich man brought foortholentifully.

17 And he thought within himselfe, faying, What shall I doe because I have not roome where to bestow my fruits?

18 And he faid, This will I doe, I will pull downermy barnes, and build a greater and there will I bestow all my truits and my

19 And I will fay to my foule, Soule thou halt much goods laid up for many yeeres, take thine cale, cate, drinke, and bee

20 But God faid voto him, Theu foole, this night + thy foule + Greeke. shall be required of thee: then whose shall these things be which doe they chou halt prouided? 21 So is hee that layeth up treasure for himselfe, and is not the foule.

rich towards God.

23 And hee faid vnto his disciples', Therefore I say with you, "Take no thought for your life what ye shall cate, neither for * Mar. 6. 2 the body what ye shall put on.

23 The life is more then meate, and the body is more then

raiment.

24 Confider the rauens, for they neither fow nor reape, which neither have storehouse nor barne, and God seedeth them : How much more are ye better then the the foules?

25 And which of you with taking thought can adde to his

Rature one cubite?

26 If ye then be not able to doe that thing which is leaft, why

take ye thought for the reft? 27 Confider the Lillies how they grow, they toile not; they fpinne note and yet I fay vnto you, that Salemon in all his glory,

was not arayed like one of thefe.

28 If theu God so clothe the graffe, which is to day in the field, and to morrow is cast into the onen; how much more will beclothe you, O ye of little faith?

29 And seeke not yee what yee shall cate, or what yee shall

drinke, mether be of doubtfull mind:

30 For all thefethings doe the nations of the world feeke af- not in ter:and your father knoweth that ye have need of these things

31 T But rather fecke ye the kingdome of God, and all thefe suspince. things shall be added vnto you.

32 Feare not, little flocke for it is your fathers good pleasure

to give you the kingdome. 33 Sell that ye have, and gine almes: * prouide your felues bags * Mat. 6. which waxe not old, a treasure in the heavens that faileth not, 20.

whereno thiefe approcheth, neither moth corrupteth. #4 For where your treasure is, there will your heart be also.

Or line

* 1.Pet.1 35 * Let your loynes bee girded about, and your lights

36 And ye your selves like vinto men that waite for their Lords when he will return from the wedding that when hee commeth

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and knocketh, they may open vnto him immediatly.

37 Bleffedare those servants, whom the Lord when he commeth, shall find watching: Verily, I say vnto you, that he shall gird himselfe, and make them to sit downe to meate, and will come forth and serve them

38 And if her shall come in the second watch, or come in the

third watch, and find themie, ble fledare their fernants.

* Mat.24

59 * And this know, that if the goodman of the house had knowen what house the theese would come, her would have watched, and not have suffered his house to be broken thorow.

40 Be ye therefore ready alfo: for the Sounc of man commeth

at an houre when ye thinke not.

41 Then Peter faid vote him, Lord , fprakeft thou this pa-

rable vntovs, or enento all?

42 And the Lordfaid, Who then is that faithfall and wife fleward, whom his Lord shall make ruler over his boulhold, to give them their portion of meat in due season?

43 Bleffed is that fernant, whom his Lord when he commethe

shall find so doing.

44 Ofa trueth, Ifay vuto you', that hee will make him rufer

oner all that he hath.

45 But and if that fervant fay in his heart, My Lord delayeth his comming; and shall begin to beat the men servants, and maidens and to eat and drinke, and be drunken:

46 The Lord of that ferwant will come in a day when her looketh not for him, and at an houre when he is not aware, and will cut him in funder, and will appoint him his portion with the vn-

beleeuers.

banoff.

47 And that ferwant which knew his Lords will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But hee that knew not, and did commit things worthy of ftripes, shall be beaten with few stripes. For vito whom some much is given, of him shall be much required; and to whom men have committed much, of him they will aske the more.

49 Tam come to fend fire on the earth, and what will Lifit

be already kindled?

fraithed till it be a complified?

* Mat. 10. 51 * Suppose yee that I am come to give peace on earth? I

tell you, Nay, but rather division.

52 For from henceforth there shall be five in one house diaj-

no share of a tex

ded, three against two and two against three.

53 The father thall be divided against the some, and the some against the fatherishe mother against the daughter, & the daughter against the mother : the mother in law against her daughter in law, and the daughter in law against her mother in law."

54 And hee faid also to the people, When yee frea cloud * Mat. 16 rife out of the West, straightway ye say, There cometh a showre, 2

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55 And when ye fee the Southwinde blow, ye fay, There will

be heat and it commeth to paffe.

36 Ye hypocrites, ye can discerne the face of the skie, and of the earth: but how is it that ye doe not discerne this time?

57 Yea, and why even of your folues judge yee not what is

58 4 * When thou goeft with thine adverfary to the magi- * Mat. 50 firate , as thou art in the way , give diligence that thou mayelf 25. bee deliveredfor him, left hee hale thee to the ludge, and the Indge deliver thee to the officer, and the officer cast thee into

59 I tell thee, Thou thalt not depart thence, till thou haft I see Mar.

payed the very laft! mite.

CHAP XIIL

I Christ preachesh repentance opon the punishment of the Gableans and others. 6 The fig tree curfed. 24 The firmite gate.

Here were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their lacrifices.

2 And lefts answering, faid vato them, Suppose yet that these Galileans were finners aboue all the Galileans, because they suffered freh things ?

3. I tell you, Nay : but except ye repent, yee shall all likewise

perifh.

4 Orthole eighteene, voon whom the towre in Silee fell, and flew them thinke yee that they were | finners about all men that | Oradeb. sers. dwelt in Hierusalem ?

5 I tell you, Nay:but extept ye repent, yee shall all likewise

perith.

6 THe spake also this parable, A certeine man had a figtree planted in his vineyard, and he came and fought fruit thereon, and found none.

7 Then faid hee vote the dreffer of his vineyard , Behold, these three yeeres I come seeking faux on this figuree, and finde

12.32.

neneteut it downe, why cumbreth it the groud?

8. And hee answering, faid voto him, Lord set it alone this yeere also, till I shall dig about it, and dongie:

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9 And ifit beare fruit, Well: and if not, then afterthat, then

shalt cut it downe.

10 And hee was teaching in one of the Synagogues on the Sabbath.

II \ And behold, there was a woman which had a spirit of infirmity eighteeneyeeres, and was bowed together, and could in no wife lift up her selfe.

12 And when Iefusfaw her, hee called her to him, and faid vn-

to her, Woman, thou art looked from thy infirmitie.

13 And hee laid his hands on her, and immediatly shee was

made ftraight, and glorified God.

14 And the ruler of the Synapogue answered with indignation, because that lesus had healed on the Sabbath day, and said wnto the people. There are fixe dayes in which men ought to worke s in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loofe his oxe or his affe

from the stall and lead him away to watering?

a.6 And ought not this woman being a daughter of Abraham, whom Satan had bound, loe the feeighteene yeeres, be loofed from this bond on the Sabbath day?

17 And when he had faid the fe things, all his adverfaries were alhamed a and all the people rejoyced for all the glorious things

that were done by him.

" Mac. 13. 18 9 "Then faid he, Vnto what is the kingdome of God like,

and wherenne shall I refemble it ?

19 It is like a graine of muftard feed, which a man tooke, and east into his garden, and it grew and waxed a great tree : and the fowles of the ayre locked in the branches of it.

20 And againe he faid, Whereunto shall I liken the kingdom

of God?

31.

See Mat. | measures of mealestill the whole was leavened.

13.33. 22 *And he went therow the cities and villages, teaching and

*Matth. iourneying tox ards Hierofalem.
9. 35. 23 Then faid one vnto him, Lord are therefew that be faued?

9. 35. 23 Then faid one voto him, Lord, are there lew that be lauced.

And he faid whto them,

* Mat 2.7, 24 * Strine to enter in at the strait gate : for many, I say wrote you will seeke to enter in and shall not be able.

25 When once the mafter of the house is rifen vp, and hath

CHAP. XIIIL

that to the doore, and yee begin to frand without and to knowled at the doore, faying, Lord, Lord, open vnto'vs, and hee shall anfwere, and say vnto you, I know you not whence you are:

26 Then shall ye begin to say, We have extended drunk thy presence, and thou have taught in our streets.

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27 * But he shall fay, Itell you, I know you not whence you are;

Departition me all ye workers of ini quity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isac, and Isaco , and all the Prophets in the

kingdome of God, and you your felues thrust out.

39 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the

kingdome of God.
30 *And behold, there are last, which shall be first; and there

are first, which shall be last.

31 The fame day there came certaine of the Pharifees, faying vnto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he faid vnto them, Goe yee and tell that Foxe, behold, I caft out deuils, and I doe cures to day and to morrow, and the third day I shall be perfected.

33 Neuertheleffe, I must walke to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Jerufalem.

34 *O Hierufalem, Hierufalem, which kelleft the Prophets, and A Mattha from that are fent vnto the show often would I have gathered thy children together, as a henne doth gather her broode vnder her wings, and ye would not?

35 Behold, your house is left ento you desolate. And verily I say ento you, yee shall not see mee, entill the time come when you shall say, Blessed is he that commeth in the Name of the Lord.

2 The dropfie bealed on the Sabboth. 15 The parable of the great Supper. 25 Who cannot be Christs Disciples.

And it came to passe, as he went into the honse of one of the chiefe Pharises, to eathered on the Sabbath day, that they watched him.

2 And behold there was a certaine man before him, which had the droufie.

3 Aud lesis answering, spake wate the Lawyers and Pharifers, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. And hee tooke him, and healed him, and let him goe,

5 And answered them, saying, which of you shall have an

affe or an excelation into a pis, and will not fireightway pell hime out on the Sabbath day?

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6 And they could not answere him againe to these things.

And he put fourth a parable to those which were bidden, when hee marked how they chose out the chiefe roumes, saying, when them,

8 When thou art bidden of any man to a wedding, fit not downe in the highest roume a left a more honourable man then thou be bidden of him.

9 And he that bade thee and him, come, and fay to thee, Gine this man place : and thou begin with themeto take the lowest

roume.

Pro.25. roume, that when then are bidden, goe and fit downe in the lowest roume, that when heethat badethee commeth, hee may say vive thee, Friend, goe up higher: then shall thou have worship in the presence of them that fit at meat with ther.

11 *Whofoener exalteth himfelfe, shallbe abafed; and hee that

* Mat. 23. humbleth himfelfe, shall be exalted.

12 Then faid he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor thy rich neighbours, lest they also did thee againe, and a recompense be made thee.

13 But when thou makeft a feaft, call the poore, the maimed,

the lame, the blind

14 And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the refurection of the just.

15 And when one of them, that fate at meat with him, heard these things, he said onto him, * Blessed is he that shall eat bread in the kingdome of God.

16 *Then faid he voto him. A certaine man made a great fine

per, and bade many:

* Renel.

Matth.

19.9.

22,2,

17 And fent his fervant at supper time, to fay to them that

were bidden, Come, for all things are now ready.

18 And they all with one confent began to make excuse: The first said unto him, I have bought a piece of ground, and I must meede goe and see it spray the chance me excused.

19 And another faid, I have bought fine yeke of oxen, and

I goe to proue them: I pray thee have me exculed.

TO TRACTICE COM

20 And another faid, I have married a wife and therefore I cannot come.

21 So that fernant came, and the wed his lord these things Then the master of the house being angry, said to his sernant, Goe out quickly into the streetes and lanes of the city, and bring in hither the poore, and the manned, and the halt and the blind. pell him

bidden, s, faying,

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42 And the Remant faid, Lord, it is done as thou half commanded, and yet there is roune.

23 And the Lord faid entothe fervant. Get out into the high wayes and hedges, and compell them to come in, that my house may be filled.

24. For I fay ento you, That none of those men which were bidden that teacher topper.

25 ¶ And there went great multitudes with him; and he turmed and faid wato chem.

2.6 *If any man come to mee, and bare not his father and mor a Mat.x of ther, and wife and children, and brethren, and fifters, yes, and his ownelife also, he cannot be my disciple.

27 And wholocure doeth not beare his croffe, and come after me, cannot be my diffiple.

28 For which of you intending to build a towre, fitteth not downe first, and countest the cost, whether he have sufficient to finish it?

29 Left haply after he hath laid the foundation, and is not able to finish is allthat behold it, begin to macke him.

go Saying, This man began to build, and was not able to

31 Or what king going to make war against another king, sitteth not downe first, and consulteth whether he be able with ten thousand, to meet him that commeth against him with awentic thousand?

- 24 Or elfe, while the other is yet a great way of he fendeth an emballage and defireth conditions of peace.

33 So likewife who feeuer he be of you, that for faketh not all that he hath, he sannot be my disciple.

34 4 *Salt is good: hat if the falt haveloft his favour, where * Mat. 54 with thalf it be feafoned?

35 It is neither fit for the land , nor yet for the dunghillibut anen caft it out. He that hath eares to heare, lethim heare.

2. The parable of the boff sheepe. 8. Of the piece of fiber, 11 of the productal some.

Then drew necesyute him all the Publicanes and finners, for

2 And the Pharifees and Scribes marmored, Sying This man receiveth finners, and eateth with them.

3 And he spake this parable unto them, faying.

4 * What man of you having an hundred later e.if he lose one * Mat. 13, of them, doth not leanethe ninety and nine in the wildernesse, and 12, goe after that which is lost, yntill he find it?

5 Mad

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with the

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5 And when hehath found it, belayeth it on his houlders it leycing.

And when he commeth home, becalleth together his friends, nd neighbours, faying visothem, Reioyee with moe, for I have

found my sheepe which was loft.

7 I fay vnto you, That livife loy fhall bee in heaten oner one finner that repenteth, more then ouer minetie and nine just perfons, which need no repentance.

g Either what woman haning ten pieces of filuer, if the lote one piece, doth not light a candle, and sweepe the house, and ferlet

diligently, till the find it? 9 And when the bath found it the calleth her friends and her neighbours together, saying reloyer with me, for I have found the piece which I had loft.

10 Likewife I fay ynto you, There is ioy in the prefence of the

once, which Angels of God, over one finner that repentether the state of the

11 ¶ And he faid, A certaine man had two fonnes:

12 And the yonger of them faid to his father, Father gine mee the portion of goods that falleth to me. And he divided vnto

13 And not many dayes after, the yonger fonne gathered all to gether and tooke his journey into a farre countrey, and there wa-Red his substance with rictous living.

14 And when he had spent all, there arose a mighty famine in that land and he began to be in want.

15 And he went and joyned himfelfe to a citizen of that countrey, and he fent him into his fields to feed fwine.

16 And he would faine have filled his belly with the huskes

that the fwine did eat:and no man gaue vnto him-

17 And when he came to himlelfe, helaid, How many hired fer ? uants of my fathers have bread enough, and to spare, and I periff with hunger?

18 I will arise and goe to my father, and will say ynto him. Fa-

ther, I have finned against heaven and before thee,

19 And am no more worthy to be called thy fonnermake mee

as one of thy hired fernants.

20 And he arole and came to his father But when he was yet a great way off his father faw him, and had compassion, and ranne, and fell on his necke and kiffed him.

21 And the some said vote him, Father, I have finned against heaugn, and in thy fight, and am no more worthy to be called thy

22 But the father faid to his fernants, Bring forth the best robe and put it on him, and put a ring on his hand, & thoosen his feet.

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to feuen Pence baffipeny, them his living. and isequall to the

Roman peny, Mat. 18. 18.

De And bring hither the faced calle, and fall it, and let vaces

24 For this my fonne was dead, and is a line againeshe was loft,

and is found. And they began to be merty,

25 Now his elder fonne was in the field, and as he came and drew night to the house; he heard musicise and dateing.

26 And hee called one of the fernants, and afked what thefe

things meant.

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27 And he faid vnto him, Thy brother is come; and thy father hath killed the fatted calfe, because he hath received him fale and found.

28 "And he was angry, and would not goe in : therefore came.

his father our and entreated him.

29 And he answering faid to his father; Loe, these many yeares doe I seemethee, neither transgressed I at any either they commandement, and yet thou neuer gauest me a kid, that I might make merry with my friends:

30 But affoone as this thy loane was come, which hath denonzed thy living with harlots, thou haft killed for him the fatted

calfe.

31 And he faid vnto him, Some, thou art ener with me, and all

that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is aline againe: and was loft, and is found.

CHAP. XVI.

1 Of the unjust farmard, 14 The hypocrific of the conclose Pha-

A Nd he faid alto vino his disciples, There was a certaine rich man which had a steward, and the same was accused vino

him that he had wafted his goods.

2 And he called him, and faid wrote him, How is it that I heare this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the theward faid within himselfe, What shall I does for my lord take h away from me the stewardship? I cannot dig, to beg I am ashamed.

4 I am refound what to doe, that when I amput out of the word Bafte wadthip, they may receive me into their houses, 'tus muhe

5 So hee called enery one of his lords debters voto him, and original faid vnto the first, How much owest thou vnto my lord? contemus to

6 And hefaid, Anhundred fineafures of oyle. And hefaid yn-nme galto him, Take thy bill, and fir downe quickly, and write fiftie. lons three

7 Then aid he to another, And how much owest thou? And he quarts.

S. L V K E.

thy bill and write fourescore.

The

poord here

onterpre-8 And the Lord commended the vaiuft fleward, because hee eed amea- had done wifely: for the children of this world are in their gene . . fure, m ration wifer then the children of light. She origi-9 And I say vnto you, Make vnto your selues friends of the mall con-Mammon of vorighteoufnes, that when ye faile, they may receive Beinesh ayou into enerlasting habitations. bout foure-10 He that is faithfull in that which is leaft, is faithfull also in Beene bumuch : and he that is which in the leaft, is which also in much. Shels and 11 If therefore ye have not beene faithfull in the vnrighteous Chels and Mammon, who will committo your truft the true riches? a pottle. 12 And if ye have not been faithfull in that which is another 107,72mans, who shall give you that which is your owne? ches. 13 4 No feruant can fernetwo mafters, for either he wil hate Orarithe one, and love the other: or elfe he will hold to the one, and shes. despise the other: ye cannot serne God and Mammon. * Matt. 14 And the Pharifees also who were conetous, heard all these 4.24. things: and they derided him. 15 And he faid voto them, Ye are they which instifie your selues before men, but God knoweth your hearts: for that which is highly efteemed among men, is abominat on in the fight of God. Matt. 16 * The Law and the Prophets more untill John: fince that time the kingdome of God is preached, and enery man preaffeth II.12. Matth. 17 * And it is eafier for heaven and earth to passe, then one ti-5.18. tle of the Law to faile. * Matt. 18 *Whofoener putteth away his wife, and marrieth another. committeth adultery : and wholoener marrieth her that is put a-5.32. . way from her husband, committeth adultery. 19 There was a certaine rich man, which was clothed in purple and fine linnen, and fared fumptuoufly enery day. 20 And there was a certaine begger named Lazarus, which was layd at his gate full offeres, 21 And defiring to be fed with the crumbes which fell from the rich mans fores: moreover the dogs came and licked his fores. 22 And it came to palie that the begget died, and was caried by the Angels into Abrahams bosome: the rich man also died, and was buried. 23 And in hell he lift up his eyes being in torments, and feeth Abraham afarre off, and Lazarus in his bosome : 24 And he cried, and faid, Father Abraham, have mercy on me,

and fend Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for lam tormented in this flame.

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15 BUE

CHAP. XVII.

25 But Abraham faid, Sonne, remember that thou in thy life time received the thy good things, and likewife Lazarus cuil things, but now he is comforted, and thou art tormented.

26 And befides alighis, betweene wand you, there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to vs, that would come from thence.

27 Then he faid , L pray thee therefore , that thou wouldeft

fend him to my fathers house :

28 For I have fine brethren, that he may teft fie vnto them, left they also come into this place of torment.

29 Abraham faith vnto him, They have Mofes and the Pre-

phets, et them heare them.

30 And hee faid, Nay father Abraham : but if one went vnto

them from the dead, they will repent.

31 And hee faid with him, if they heare not Mofes and the Prophets, neither will they be perfuaded, though one role from the dead.

CHAP. XVII.

I To any occasions of offence. 3 One to forgine another: 6 The power of fath. 11 The ten lepers.

Hen faid he vato the disciples, * It is impossible but that * Mate; offences wil come; but wee vato him through whom they 18.7.

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2 It were better for him that a militone were hanged about his necke, and he cast into the sea, then that he should offend one of these little ones.

3 Take heed to your felues: * If thy brother trespasse a. * Mate.

gainst thee rebake hims and if he repent forgine him.

4 And if he trespatte against thee seuen times in a day, and seuen times in a day turne against to thee, saying, I repent, thou shalt forgine him.

5 And the Apostles faid vuto the Lord, Increase our faith.

& And the Lord faid, If ye had faith as a graine of muffard * Mage. Red, ye might fay vnto this Sycamine tree, Be thou plucked up by 17.20, the root, and be then planted in the (ea, and it should obey you.

7 But which of you having a fernant plowing or feeding cattell, will fig wate him by and by when he is come from the field,

Goe and fu downe to meat?

8 And will not rather fay vntohim, Make ready wherewith I may fup, and gird thy felfe, and ferue mee, till I have eaten and drunken; and afterward thou shalt eat and drinke.

9 Doth he thanke that feruant, because he did the thingsthat

were commanded him? I trow not.

10 So likewife yee, when yee shall have done all those things

S. LVKE.

which are commanded you, fay, We are improfitable fernantse we have done that which was our ductie to doe.

II T And it come to paffe, ashe went to Hierufalem, that hee paffed thorow the mids of Samaria and Galile.

13 And as he entred into a certame village, there met him ten mon that were lepers, which freedafate off.

13 And they lifted up their voyces, and faid, lefus Mafter, have mercy on vs.

" Lenit. 14.2.

14 And when he law them, he faid wato them, " Goe fhew your Sclues vnto the Priests. And it came to passethat asthey went, they were cleanfed.

15 And one of them when he faw that he was healed; turned

backerand with a loud voyce glorified God, 16 And fell downe on his face at his feet, guing him thankes: and he was a Samaritane.

17 And lefus answering faid; Were there not ten cleanfed,but where are the nine?

18 There are not found that returned to gine glory to God, fane this ftranger.

19 And he faid vnto him, Arife, goe thy way, thy faith hath

made thee whole.

20 And when he was demanded of the Pharifees, when the kingdome of God thould come, he answered them, and faid, The kingdome of God commeth froc with observation.

Or with outward then.

21 Neither shall they fay Loe here, or loe there: for behald,

the kingdome of God is | within you.

10r, 1 mone you.

22 And he faid voto the disciples. The dayes will come, when ye shall defire to see one of the dayes of the Sonne of man, and ye shall not fee it.

Matt. 24.23.

23 * And they shall fay to you, See here or fee there: Gee not after them nor follow them.

24 For 25 the lightning that lighteneth out of the one part vnder heanen, thineth unto the other part under heanen: fo thall alfo the Sonne of man be in his day.

25 But first muft hefuster many things, and be reit ded of this generation,

Gen'7

26 * And 28 it was in the dayes of Nee: fo fall it be alfo in

the dayes of the Sonne of man.

27 They dideate, they dranke, they married wines, they were gruen in marriage, votill the day that Noe entred into the Arke: and the flood came, and destroyed them all.

Gen. 19.

28 *Likewise also, as it was in the dayes of Lot, they dideate, they dranke, they bought, they fold, they planted, they builded: 29 But the same day that Lot went out of Sodome, it rained

CHAP, XVIII.	
fire and brimftone from heaven, and deftroyed them alls 30 Boen thus shall it be in the day when the Soune of man is reuealed	
31 In that day her which fhall be evpon the house top and his ftuffe in the house, let him not come downe to take it away: and he that is in the field, let him likewise not turne backe. 32 * Remember Lots wise. 33 * Whosomer shall leeke to saue his life shall lose it, and whosomer shall ofe his life; shall preserve it. 34 *I tell you In that night there shall be two men in one bed;	* Gén.19 * Mattha 16.25. * mat.24
35 Two women shall be grinding together: the one shall bee taken, and the other left.	verse is wanting in most of
the other left. 37 And they arrivered, and faid vnto him, * Where, Lord?	the Greck
The importunate widow. 9 The Pharifee and the Publicans. 15 Children brought to Christ. 28 All to be left for Christofake. A Nd he spake a parable vnto them, to this end, that men ought alwayes to pray, and not to faint, 2 Saying, There was in a citic a indge, which seared not God, neither regarded man.	*1.The &
3 And there was a widow in that citie and the came wate him, faying, Auenge me of mine aduerlary; 4 And he would not for a while: But afterward he faid with-	
10 Two men went vp into the Temple to pray, the one a Pha-	ing righ-
11 The Pharifee ftood and prayed thus with himfelfe, God, & thanke thee, that I am not as other menare, extertioners, value,	

adulterers,or enen as this Publicane.

12 I fast twice in the weeke, I give tithesof all that I possesse.

hee ten ane our chey ned

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12 And the Publicane flanding afarre off would not life up for much as his eyes voto heaven: but smote his breast, saving, God be mercifull voto me a finner.

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Spe

Ie

14 I tell you, This man went downe to his house justified rather then the other: "For every one that exalteth himfelfe, haibe Mbc.22. abased and he that humbleth himselfe shall be exalted.

15 And they brought vato him also infants, that hee would touch them; but when his disciples faw it they tebuked them.

16 But lefus calledthem vnto him and faid. Suffer little children to come vnto mee, and forbid them not : for of fuch is the kingdome of God.

17 Verily I fay vnto you, Whofoener shall not receive the kingdome of God asalittle child, shall in no wife enter therein.

18 And a certaine ruler afked him, faying, Good Mafter, what shall I doe to inherite eternall life?

19 *And lefus faid onto him , Why calleft thou mee good ? # Mat.19 None is good faue one, that is God. 36.

30 Thou knowest the Commandements, Doe not commit adultery, Doe not kill, Doe not freale, Do not beare falle witnesse, Honourthy father and thy mother.

21 And he faid, All thefe have I kept from my youth vp.

22 Now when I efus heard thefe things, hee faid voto him, Yet lackeft thou one thing : Sell all thou haft, and distribute ymo the poore, and thou thalt have treasure in heaven, and come, fol-

23 And when he heard this, he was very forrowfull, for he was wery rich.

24 And when Ieles faw that he was very forrowfull, hee faid, How hardly thall they that have riches, enter into the kingdome

a 5 For it is eafer for a camell to goe therow a needles eye, then for a rich man to enter into the kingdome of God.

26 And they that heard it faid, Who then can be faned?

27 And he faid, The things which are unpossible with men, are possible with God.

Mat.19 28 *Then Peterfaid, Loc, we have left all, and followed thee 29 And hefaid vnto them, Verily I fay vnto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods fake,

30 Who shal not receive manifold more in this present time,

32 For

and in the world to come life enerlasting. 31 4 Then he tooke vnto him the twelue, and faid vnto them. # Mat.20 Behold, we go up to Hiernfalem, and all things that are written by 17. the Prophets concerning the Sonne of man, shall be accomplished.

27.

32 For he finalbe delivered vito the Gentiles, and finalbe mesked, and spitefully intreated, and spitted on :

3? And they shall scourge him, and put him to death, and the

third day he shall rife againe.

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34 And they understood none of these things 1 and this signing was hid from them, neither knew they the things which were spoken.

35 ¶ *, And it came to paffe, that as he was come nigh wate * Matt. Iericho, a certaine blind man fate by the way fide, begging: 20,29,

36 And hearing the multitude passe by he asked what it meant.

37 And they told him that lefus of Nazareth paffed by.

38 And he cried, faying, lefus thou foune of Dauid, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but hee cryed so much the more, Thou some of Dauid, have mercy on me.

40 And Iesus stood, and commanded him to be brought vino

him : and when he was come necre, he asked him,

41 Saying, What wilt thou that I shall doe voto thee? And he faid, Lord, that I may receive my fight.

42 And lefus faid vote him, Receive thy fight, thy faith bath

faued thee.

43 And immediately he received his fight, and followed him, glorifying God: and all the people when they faw it, game praise vnto God.

CHAP. XIX.

I Zachem a Publicane. II The ten pieces of money. 28 Christ rideth into Hjernsalem: 41 Weepeth over \$1: 45 and purgeth the Townse.

Md Festus entred, and passed thorow Iericho.

Ann behold, there was a man named Zachens, which was the chiefe among the Publicanes, and he was rich.

3 And he fought to fee lefus who he was, and could not for the

preaste, because he was little of stature.

4 And he ran before, and climbed up into a Sycamore tree to

see him, for he was to passe that way.

5 And when lefus came to the place, he looked up and faw him, and faid vitto him, Zacheus, make hafte, and come downe, for to day I must abide at thy house.

6 And he made hafte, and came downe, and received him joy-

fully.

7 And when the faw it, they all murmured, faying, That he was gone to be a gueft with a man that is a finner.

& And Zachens stood, and said voto the Lord, Behold Lords

the halfe of my goods I give to the poore, and if I have taken my

thing from any man by falle acculation, I reftore him foure fold.

9 And lefes faid vnto him, This day is faluation come to this

** Matt.

house, for almost a she also is the some of Abraham.

Is * For the Some of man is come to seeke, and to save that which was left.

II And as they heard these things, he added, and spake a parable because he was nigh to Hierusalem, and because they thought that the kingdome of God should immediatly appeare.

* Matt.

12 * He faid therefore, A certaine noble man went into a farre countrey, to receive for himselfes kingdome, and to returne.

n

13 And hee called his ten fernants, and delivered them ten

Mma
bere tran.
flated a
pound, is
twelue

pounds, and faid vnto them, Occupie till I come. 14 But his citizens hated him, and fent a meffage after him, fay-

ing, We will not have this man to reigne oner vs.

15 And it came to passe, that when he was returned, having received the kingdome, that he commanded these servants to bee called vuto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, faying , Lord, thy pound hath gained

haife, which according to fine Shillings

ten pounds.

17 And he faid vino him, Well, thou good fervant because thou half been faithfull in a very little, hauethouauthority over ten cities.

the sunce, fine pounds.

18 And the fecond came, faying, Lord, thy pound bath gained fine pounds.

19 And he faid likewife to him, Bethou allo over fine cities.
20 And another came, faying Lord, Beholdhere is thy pound, which I have kept layd up in a napkin:

21 For I feared thee, because thou art an austere man: thou takeft up that thou layedst not downe, and respect that thou didst not fow.

23 And he faith vate him, Out of thine owne mouth will I indge thee, thou wicked feruant: Thou knewest that I was an austere man, taking up that I layde not downe, and reaping that I did not sow.

23 Wherfore then gaueft not thou my money into the banke, that at my comming I might have required mine owne with your?

24 And he faid ento them that flood by, Take from him the pound, and give it to him that hath ten pounds.

as And they faid voto him, Lord, he hath ten pounds.

26 For I fay vinto you, * that vinto every one that hath, thall be ginen, and from him that bath not, even that he hath, thalbe taken away from him,

the ounce is three pounds swo shilimgs fixe pence.

* Matth.

13.12.

CHAP. XIX.

27 But cholemine enemies which would not that I should reigne over them, bring hither, and flay them before me.

38 And when he had thus spoken; he went before ascending

vp.to Hierufalem.

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29 FAnd it come to patte, when he was come night to Bethohage * Matthe and Bethany, at the mount called the mount of Olives, he fent two 21.1. of his disciples,

30 Saying, Goe winto the village our against you, in the which at your entring ye shall finde a colt tied, whereon yet never

man fate, loofe him, and bring him hither.

31 And if any manaske you, Why doe yee look him? Thus shall ye fay write him, Because the Lord hath need of him.

32 And they that were fent, went their way, and found even

as he had faid voto them.

33 And as they were looking the colt, the owners thereof faid vnto them, Why loofe ye the colt?

34 And they faid, The Lord hath need of him.

3 5 And they brought him to lefus: and they east their gatments upon the colt, and they fet lefus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he wascome nigh, even now at the defernt of the mount of Olines, the whole multitude of the disciples began to reloyce, and praise God with a load voyce, for all the mighty workes that they had feene,

38 Saying, Bleffed be the King that commeth in the Name of

the Lord, peace in heauen, and glory in the Highest:

39. And some of the Pharilees from among the multitude faid

vnto him, Mafter, rebokethy difeiples.

40 And he answered , and faid vnto them , I tell you , that if these should hold their peace, the stones would immediatly cry

41 And when he was come neere, hee beheld the city, and

wept ouer it,

42 Saying, If thou hadft knowen, even thou at least in this thy day, the things which belong wate thy peace ! but now they are hid from thine eyes.

43 For the dayes shall come voon thee, that thine enemies shall caft a trench about thee, and compaffe thee round, and keepe thee

in on enery fide,

44 And shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone vpon anothee, because thou knewest not the time of thy visitation.

45 *And hewent into the Temple, and began to cast out them * Matte

that fold therein, and them that bought,

48 Sayings

92 Saying wnto them, It is written, My house is the house of prayer: but ye have made it a denue of thecues.

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43 And he taught daily in the Temple. But the chiefe Priests and the Scribes, & the chiefe of the people fought to destroy him, 44 And could not finde what they might doe: for all the people were attention to heare him.

CHAP. XX.

I Chief moutheth his authoritie by a question of lobus Bapsience. 9 The parable of the vineyard. 19 Tribute to Cefer.

A Ndit *came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Cospel, the chiese Priests and the Scribes came upon him with the Elders,

2 And spake vnto him, saying, Tell vs, by what authoritie doest thou these things for who is he that gauesthee this authority?

3 And he answered, and said vnto them. I will also aske you

one thing, and answere me.

4 The baptisme of lohn, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then beleeved ye him not?

6 But and if we fay, Of men, all the people will frone vs: for they be perfeaded that John was a Prophet.

7 And they answered, that they could not tell whence it was. 8 And lesus faid vnto them, Neither tell I you by what au-

thoritie I doe thefe things.

9 Then began he to speake to the people this parables A certaine man planted a vineyard, and let it forth to husbandmen, and went into a farre countrey for a long time.

to And at the scalen, hee sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and seut him away empty.

rr And againe he fest another feruant, and they beat him also and intreated him shamefully, and sent him away empty.

12 And againe he fent the third, and they wounded him also and cast him out.

13 Then faid the lord of the vineyard, What shall doe? I will fend my beloued some, it may be they will renerence him when they see him.

14 But when the husbandmen faw him, they reasoned among themselves, saying, This is the heire, come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him What

therefore shall the lord of the vineyard doe vnto them?

16 He shal come & destroy these husbandmen, & shal give the vineyard to others. And when they heard it, they said, God forbid 17 And

or ban-

Matth.

* Matt.

17 And he beheld them, and faid, What is then that is writwritten, "The flone which the builders rejected, the fame is be- * Plat. come the head of the corner.

22.23.

18 Whofoever shallfall upon that stone, shall be broken : but on whomseuer it shall fall, it will grinde him to powder.

1219 And the chiefe Priefts and the Scribes the fame houre fought to lay hands on him, and they feared the people : for they perceived that he had spoken this parable against them.

20 And they watched him, and fent foorth spies, which should faine, themselues wift menthat they might take held of his words, that to they might deliver him vnto the power and authoritie of

the governour.

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21 And they asked him, faying, * Mafter, we know that thou * Mate. Tayeft and teacheft rightly, neither accepteft show the person of 22.16. my, but teacheft the way of God Itruely.

23 Is it lawfull to give tribute to Celar, or no?

23 But he perceined their craftines, and faid vuto them, Why sweth. gempt ye me ?

24 Shew me a | peny: Whole image and Superscription hath | See Mat. it? They answered, and faid, Cesars.

25. An he faid vnto them, Render therefore vnto Cefar the things which be Cefars, and voto God the things which be Gods.

26 And they could not take hold of his words before the people, and they marueiled at his answere, and held their peace.

27 9 * Then came to him certains of the Sadduces (which deny that there is any refurrection) and they alked him,

28 Saying, Mafter, Mofes wrote vnto vs. If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed vuto his brother.

2.9 There were therefore feuen brethren, and the first tooke a wife and died without children.

30 And the fecond tooke her to wife, and he died childleffe. 31 And the third tooke her, and in like maner the fenenalite. And they left no children, and died.

32 Last of all the woman diedalfo.

33 Therefore in the refurrection, whole wife of them is thee? for fenen had her to wife.

34 And lefus answering, faid entothem, The children of this

world marry, and areginen in marriage:

35 But they which shall be accounted worthy to obtaine that world, and the refutrection from the dead, neither marry, nor are ginen in marriage.

36 Neither can they die any mores for they are equall wnto the Angels, and are the children of God, being the children of the re-37 Now furrection.

Exed.

37 Now that the dead are raifed, " even Moles flewed at the bulh, when he calleth the Lord the God of Abraham, and the God of Ishac and the God of Iscob.

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38 For he is not a God of the dead, but of the lining: for all

line vntohim.

39 Then certaine of the Scribes answering, faid, Mafter, thou haft well faid.

40 And after that, they durft not after him any question at all-41 And hefaid vnto them, * How fay they that Christ is Da-

* Matth. 41 And 1

42 And Dauid himfelfe faith in the booke of Pfalmes, The Lord faid to my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footftoole.

44 Dauid therefore calleth him Lord, How is hee then his

45 Then in the audience of all the people, he faid vnto his

disciples,

46 * Beware of the Scribes, which defire to walke in long robes, and lone greetings in the markets, and the highest feates in the Synagogues, and the chiefe roumes at feates

47 Which denoure widoweshoules, and for a thew make long

prayers: the fame shall receive greater damnation.

CHAP. XXL

I The poore widow is commended. 5 The definition of the Tem-

* Marke 12.41.

* Matt.

\$3.5.

A Nd hee looked up, * and faw the rich men cafting their gifts into the treatury.

And he faw also a certaine poore widow, casting in thicker

[See Mar,12. 42.

two mites.

3 And he faid, Of a trueth, I fay wate you, that this poore

widow hath caft in more then they all.

4 For all these have of their abundance cast in vnto the offerings of God, but the of her penury hath cast in all the living that the had.

* Matth. 34.1.

5 ¶. * And as forme spake of the Temple, how it was adorned

with goodly frones, and gifts, he faid,

6 As for these things which ye behold, the dayes will come,
in the which there shall not be lest one stone upon another, that
shall not be throwen downe.

7 And they alked him, faying, Mafter, but when shall these things be? and what figne will there be, when these things shall

come to paffe ?

8 And he faid, Take heed that ye be not deceived: for maby shall come in my Name, saying, I am Christ, and the time draweth

CHAP. XXL

deaweth Meere : goe ye not therefore afterthem.

9 But when ye shall heare of warres, and commotions, be not terrified : for these things must first come to passe, but the end is not by and by.

to * Thenfaid he untothem, Nation shall rife against nation, * Matthe

and kingdome against kingdome.

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1 t And great earthquakes shall be in divers places, and famines, and peftilencest and feareful fights and great fignes shall there be from heaven.

12 But before all thefe, they shall lay their hands on you, and perfected you delivering you vo to the Synagogues, and into prifons, being brought before kings and rulers for my Names fake.

23. Andit shall turne to you for a testimony.

. 14 "Settleit therefore in your hearts, not to meditate before, " Matth 10.19, 1

what ye shall answere.

I F For I will glueyou a mouth and wisedome, which all your

aduerfaries shall not be able to gainefay, nor relift.

16 And ye shall be betrayed both by parents,, and brethren, and kinfefolkes and friends, and some of you shall they cause to be put to death.

17 And ye friall be hated of all men for my Names fake.

18 * But therethall not a haire of your head perifh.

19 In your patience pelleffe yeryour foules. 10,20.

20 * And when yo shall fee Hierusalem compassed with ar- * Mate. mies, then know that the defolation thereof is night

21 Then let them which are in Indea, flee to the mountaines, and let them which are in the midft of it, depart out, and let not, them that are in the countreys enter thereinto.

22 For these be the dayes of vengeance, that all things which

are written may be fulfilled.

23 But wee vnto them that are with childe, and to them that gine inche in those dayes, for there shall be great diffre fie in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shalbe led away captine into all nations, and Hierusalem shall be troden downe of the Gentiles, until the time of the Gentiles be falfilled.

25 4 *And there thall be fignes in the Sun, and in the Moone, * Mett. and in the flarres, and sponthe earth diffresse of nations, with 24.29.

perplexity, the fea and the wayes roaring,

26 Mens hearts failing them for feare, and for looking after those things which are comming on the earth; for the powers of heaven shall be shaken.

27 And then shall they see the Sonne of man comming in a

cloud with power and great glory.

28 And

Matth.

S. LVKB.

28 And when these things beginte come to passe, then looke 'vp, and lift vp your heads for your redemption draweth nigh.

29 And hee spake voto them a parable, Behold the figtree, and

all the trees,

3 • When they now shoot forth, ye fre and know of your owner felues, that Summer is now nigh at hand.

31 So likewife ye, when ye fee thefethings come to paffe, know ye, that the kingdome of God is nigh at hand.

32 Verely I fay vnto you, This generation shall not passe away still all be suffilled.

33 Heavenand earth shall passe away, but my words shall not

paffe away.

34 ¶ And take heed to your felues, left at anytime your hearts be outreharged with furfetting and drunkennes, and cares of this life, and so that day come vpon you vnawares.

35 For as a mare shall it come on all them that dwell on the

face of the whole carth.

36 Watch ye therefore, and pray alwayes, that ye may bee accompted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man.

37 And in the day time he was teaching in the Temple, and at night he west out & abode in the mount that is called the mount

of Olines.

38 And all the people came early in the morning to him in the Temple for to heare him.

CHAP. XXII. mod plant

The terres conspire against Christ. 4 Satan entreth into Judas...
The Passoner prepared. x9 The Supper instituted. 47 100das betrayeth him.

* Matth.

Ow * the Feast of volcanened bread drewnigh, which is called the Pastioner.

2 And the chiefe Priefts and Scribes fought how they mighe kill him, for they feared the people.

* Matth. 26,14. 3 4 Then entred Satan into Iudas, furnamed Iscarios, being of the number of the twelve.

4 And he went his way, and communed with the chiefe Priefts and captaines, how he might betray him wrot them.

5 And they were glad, and couchanted to give him money.

6 And he promised, and sought opportunity to betray him was to them I in the absence of the multitude.

toilout michaet manult.

7 ¶ *Then came the day of unleauened bread, when the Paffe" ouer must be killed.

* Matt. 26.17.

8 And he fent Peter and Iohn, faying, Goe, and prepare we the Passeoner, that we may eate.

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CHAP. XXII.

9 And they faid vinco him , Where wift thou that wee

to And he faid onto them, Beheld, when yee are entred into the city, there (half a man meet you, bearing a pitcher of water,

follow him into the house where he entreth in.

Mafter faith voto thee, Where is the gheft-chamber where I shall eate the Passeouer with my disciples?

12 And he shall shew you a large upper roume furnished, there

make ready.

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13 And they went, and found as he had faid vnto them ; and

they made ready the Paseoner.

14 * And when the houre was come, he fate downe, and the * Matth, twelue Apolities with him.

15 And he faid vnto them, | With defire I have defired to eat | 91, 2 this Paffeouer with you before I fuffer.

16 For I say vito you, I will not any more eatethereof, vitil heartily it be fulfilled in the kingdome of God.

defired.

17 And he tooke the cop, and gaue thankes, and faid, Take this,

and divide it among your felues.

18 For I fay voto you; I will not drinke of the fruite of the

Vine, vntill the kingdome of God shall come.

19 4* And he tooke bread, and gaue thankes, and brake is, * Matthal and gaue it vntethem, faying. This is my body which is ginen for 26.26, you, doe this in remembrance of me.

20 Likewise also the cup after supper, faying, This cup is the

new Testament in my blood, which is shed for you.

at 4 But behold, the kand of him that betrayeth me, is with Matthe me on the table.

22 And truely the Some of man goeth, as it was determined,

but woe wnto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should doe this thing.

24 \ And there was also a ftrife among them, which of them

should be accounted the greatest.

- 25 *And he faid vnto them, The kings of the Gentiles exercise * Matt. lordship ouer them, and they that exercise authority vpon them, 20,25e are called benefactors.
- 26 But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chiefe, as he that docta ferue.
- 29 For whether is greater, he that fitteth at meate, or heathat ferueth? Is not he that fitteth at meat? But I am among you as he that ferueth.

S. LVEE.

28 Yes are they which have continued with me in my temp-

29 And I appoint vnto you a kingdome, as my Pather bath

30 That ye may cate and drinke at my table in my kingdome,

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* Matth. * and fit on thrones indging the twelve tribes of iffrael.

19.28.

21 And the Lord faid, Simon, Simon, * Behold, Sagan hath

1. Pet.

defired to have you, that he may fift you as wheat:

defired to have you, that he may fift you as wheat :

32 But I have prayed for thee, that thy faith faile not: and
when thou are converted, frengthen thy brethren.

33 And he laid wrot him, Lord, Lam ready to goe with thee both into prifon and to death.

this day, before that thou shalt thrice deny that thou knowest me.

35. *And he said vnto them, When I sent you without purse, and scrip, and shooes, lacked ye anything? And they said, Nothing.

36 Then faid he voto them, But now he that hath a put fe, let him take it, and likewife his ferip : and he that hath no fword, let him fell his garment, and buy one.

37 For I fay vnto you, that this that is written, must yet be accomplished in me, * And he was reckoned among the transgret fours: For the things concerning me, have an end.

38 And they faid, Lord, behold, here are two swords. And he

faid vnto them, It is enough.

39 ¶ * And he came out, and went as he was wont, to the mount of Oliucs, and his disciples also followed him.

40 * And when he was at the place, he faid unto them, Pray, that ye enter not into temptation.

41 And he was withdrawen from them about a stones cast, and kneeled downcand praced,

42 Saying, Father, if then be willing, remove this cup from me: neuertherlesse, not my wil but thine be done.

43 And there appeared an Angel vato him from heaven, firengthening him.

44 And being in an agony, he prayed more earneftly, and his fweat was as it were great drops of blood falling do ane to the ground.

45 And when be rose vp from prayer, and was come to his disciples, he found them sleeping for forrow,

46 And faid vntothem, Why sleepe ye? Rife, and pray, left ye enter into temptation.

47 And while he yet spake, * Behold, a multitude, and hee that was called Judas, one of the swelue, went before them, and drew

• Matth.

5.8.

26.34. * Mat.

· Efsy

53,12,

* Matt. 26.36. * Matt.

26.41.

*.Matth. 26.47.

CHAP XXIL

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4.9 But Iclus faid voto him, Indas, betrayeft thou thou Sound
of man with a kiffe?

4.9 When they which were about him, fiw what wouldfollow they fayd wato him, Lord, fivall, we finite with the fword?

50 ¶ And one of them imote the fervant of the high Prieft, and

51 And lesis answered and faid, Suffer ye thus farre. And he southed his care and healed him.

52 Then Icon faid varo the chiefe Priefts and Captaines of the Temple and the Elders which were come to him, Be ye come out as against a thiefe, with swords and states?

53 When I was daily with you in the Temple, ye firetched foorth no hands against me: but this is your houre, and the power of darkenesse.

54 Then tooke they him, and led him, and brought him * Mat. 28 is to the high Priefts house, and Peter followed afarre off.

55 *And when they had kindled a fire in the mids of the hall, * Mat. 24 and were fet downe together, Peter fate downe among them.

56 But a certaine maid beheld him as he fate by the fire, and earneftly looked upon him and fayd, This man was also wich him.

57 And he denied him faying, Woman I know him not.

58 And after a little while another faw him, and faid, Thou art

59 And about the space of one houreafter, another considently affirmed saying, Of a trueth this fellow also was with him, for he is a Galilean.

60 And Peter fayd, Man, I know not what thou fayeft. And

immediately while he yet spake, the cocke crew.

61 And the Lord turned and looked you Peter: and Peter remembred the word of the Lord, how he had said ynto him, Before the cocke crow, thou shalt deny me thrife.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iefus , mocked him, and mote

64 And whenthey had blindfolded him, they strake him on the face, and asked him saying, Prophesic, who is it that smore these

65 And many other things blasphemously spake they against him.

66 4 And assome as it was day, the Elders of the people, and A Matth, the chiefe Priests and the Scribescame together, and led him in 27.14 to their councell, saying,

67 Ars

67 Art thou the Chrift ? Tell vs. And he faid vnto them. If Itell you, you will not beleeve.

68 And if I also alke you, you will not answer me, nor let me

900.

69 Hereafter shall the Sonne of man fit on the right hand of the power of God.

70 Then faid they all, Art thou then the Son of God? And he

Mar. 14 fayd vnto them, Ye fay that I am.

71 And they faid, What need we any further witnesse? For we our felues have heard of his own e mouth.

CHAP. XXIII.

I lefus is accused before Pilate, 7 Sent to Herod, 11 mocked and fent bache, againe to Pilate, 13 Delivered to be crucified. 46 His death. 30 His buriall.

Nd the whole multitude of them arose, and led him vuto

Pilate.

Mat. 27

24.

2 And they began to accuse him, saying, We found this fellow peruerting the nation, and forbidding to give tribute to Cefar faying that he himfelfe is Chrift a King.

2 * And Pilate asked him, faying, Art thou the king of the Lewes and he answered him, and fayed, Thou fayeft it.

4 Then faid Pilate unto the chiefe Priefts, and to the people, I finde no fault in this man.

5 And they were the more fierce, faying, He ftirreth up the people, teaching throughout all luvie, beginning from Galilee to chis place.

6 When Pilate heard of Galilee, he asked whether the min

were a Galilean.

7 And affoone as he knew that he belonged vnto Herodsiu. rifdiction, he fent him to Herod, who himfelfe also was at Hiers-

Glem at that time.

andwhen Herod faw Iefus, he was exceeding glad, for he was defirous to fee him of a long feafon, because he had heard many things of him, and hee hoped to have feene some miracle one by him?

9 Then he questioned with him in many words, but he an .

[wered him nothing."

16 And the chiefe Priefts and Scribes flood, and vehemently

ir. And Herod with his men of warre fet him at naught, and mocked him and arayed him in a gorgeous robe, and fent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together, for before, they were at enmity betweene themselves.

CHAP. XXIII.

13 9 And Pilate, when he had called together the chiefe " Mas asie Priefts, and the rulers and the people,

14 Said vnto them, Yee have brought this man vnto me, as one that peruerteth the people, and behold, I having examined him before you have found no fault in this man, touching those things whereof ye accuse him.

15 No, nor yet Hered for I fent you to him, and loc, nothing

worthy of death is done onto him.

16 I will therefore chaftile ham, and releafelim.

17 For of necessity he must release one voto them at the feast.

18. And they cryed out al at once, faying, Away with this man, and releafe unto vs Barabbas.

19 Who for a certaine fedition made in the city, and for murdenwas cast in prilon.

20 Pilate therefore willing to releafe, lefes fpake to them:

21 But they cryed, laying, Crueifie him, crucifie him.

22 And he faid voto them the third time, Why what enil? hath he done? I have found no cause of death in him, I will therefore chaftise him, and let him goe. 12 110

2 . Andthey were inftant with loude voices, requiring that he might be crucified and the voices of them, and of the chiefe

Prietts premiled.

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24 And Pi'ate | gaue fentence that it should bee as they re- | Or, afer quired.

25 And he released vote them him that for fedition and murder was cast into prison, whom they had defired, but he delivered Iches to their will. samuel and I sale

26 4 And as they led him away , they laid holdspon one Si. * Mat. 29 mon a Cyrenian, comming out of the countrey, and on him they 3 2. laid the croffe that he might beare it after telus.

27 TAnd there followed him a great company of people, and

of women, which also bewailed and lamented him-

28 But lefus turning vuto them said, Daughters of Hierufa. lem, weepe not for me, but weepe for your felues, and for your tarber reduced since for children.

29 Por behold, the dayer are comming in the which they shall fay, Bleffed are the barren, and the wembes that neuer bare, and & Efai. 2. the paps which nevergade facks. 13 12 14 14 14 14 1 9.hofe

30 * Then shall they beginne to fay to the mountaines, Fall on vs, and to the hils Coner vs. A * Arra Landid. There wa

reue. 6.16 31 * For if they doe thefe things in a greene tree, what thall a 1. Pel.4.

17.3 32 * And there were also two other malefactors led with * Mat. 27 him, to be put to death. 33 And

10.8. 4

And when they were come to the place which is called place of a the right hand, and the other on the left.

Skull, 34 Then faid lefts, Father for give them, for they know not.

what they doe: And they parted his raiment, and caft lots.

35 And the people ftood beholding, and the rulers also with them derided him, laying, He faued others, let him faue himfolfe, if he be Christ, the chosen of God,

36 And the fouldiers also mocked him, comming to him, and

offering him vineger,

37 And faying, If then beetheking of the lewes, faue thy

felfe.

while !

38 And a superscription was also written over him in letters of Greeke, and Latine, and Hebrew, THIS IS THE KING OF THE 1EWES.

39 And one of the malefactors, which were hanged, railed on

him faying, If thou be Chrift, fane thy felfe and vs.

40 But the other answering, rebuked him, faying, Doft not thou feare God, seeing thou are in the same condemnation?

41 And we indeed inftlys for we receive the due reward of our deeds but this manhath done nothing amille.

42 And he faid vmo lefus, Lord remember me when theu commest into thy kingdome.

43 And Icius faid ento him, Verely I fay ento thee, to day

44 Andir was about the firthoure, and there was a darknes or land ouer all the fearth, vntill the ninth houre.

45 And tife funne was dat kened, and the waile of the Temple

46 That when letter had cried with a lond voyce, hee faid
Pal. 31. Father, intothy hands I commend my fairle: and having faid
thus,he gave vp the Ghoft.

47 Now when the Centurian fam what was done, he glorified

God, faying Certainely this was a righteous man.

48 And all the people that came together to that fight, beholding the things which were done, inhore their breaks, and teturned.

49 And all his acquaintance, and the women that followed him from Galilee, flood a farre off, beholding these things.

Mat. 27 50 4* And behold, there was a man named loseph, a counsel-

51 (The fame had not confented to the counfell and deed of them)he was of Arimathea, 2 city of the Lewes (who also himselfe waited for the Kingdome of God.

52 This

CHAR XXIII.

32 Thisman went vnto Pilate, and begged the body of lefte.

53 And he rooke it downe and wrapped is in linnen, and laid, it is a fepulchre that was hewen in ftone, wherein never man before was laid.

54 And that day was the Preparation a and the Sabbath drew on.

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55 And the women also which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, & rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

t Christs resurrection declared to the nomen. 9 They report it to others, 13 and 36 Christ himselfe appeareth. 54 Hee ascendeth.

Now * vpon the first day of the weeke, very early in the morning, they come vnto the Sepulchre, bringing the spices * Mat. 28
which they had prepared, and certain cothers with them.

3 And they found the stone rolled away from the Sepulchre.

3 And they entred in, and found not the body of the Lord Ielis,

4 And it came to paffe, as they were much perplexed there about, behold, two men flood by them in fluining garments.

5 And as they were afraide, and bowed downe their faces to the earth, they faid onto them, Why feeke ye the lining among Or, him she dead?

6 He is not here but is rifen (* Remember how he spake hueth.

7 Saying, The Sonne of man must be delinered into the 23. hands of finfull men, and be crucified, and the third day rife againe.

8 And they remembred his words.

9 And returned from the sepulchre, and told all these things wato the eleuen and to all the rest.

10 It was Mary Magdalene, and Ioanna, and Mary the mother of lames and other women that were with them, which told these things vnto the Ar office.

11 And their words feemed to them as idle tales, and they

beleeved them not.

12 * Then arose Peter, and ranne vnto the Sepulchre, and * Iohn.
flowping downe, hee beheld the linnen clothes laid by them- 20.6.
selves, and departed, wondring in himselfe at that which was come to passe.

* Mar 1

3 4 And behold,two of them went that fame day to a village 12.

called Emmans, which was from Hierufalem about threefcore

14 And they talked together of all these things which had

happened.

- 15 And it came to palle, that while they communed together, and reasoned, Iclus himselfe drew neere, and went with them.
- 16 But their eyes were holden, that they should not knowe him-

17 And he faid vnto them, What maner of communications are these that vehaue one to another as yewalke, and are sad?

- 18 And the one of them, whose name was Cleophas, answering, said with him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passethere in these daies?
- him, Concerning Ielus of Nazareth which was a Prophet, mighty in deed and word before God, and all the people.

20 And how the chiefe Priests and our rulers delinered him

to be condemned to death, and have crucified him .

21 But we trusted that it had beene hee, which should have redeemed strael: and beside all this, to day is the third day since these things were done.

22 Yea, and certaine wemen also of our company made ve

aftonished, which were early at the Sepulchre:

23 And when they found not his body, they came faying, that they had also seens a vision of Angels, which sayd that he was alive.

34 And certaine of them which were with vs, went to the Sepulchre, and found it even to as the women had faid, but him they faw not.

25 Then he faid vnto them, O fooler and flow of heart to be

Iceucall that the Prophetshane fooken:

26 Ought not Christ to have suffred these things, and to enter

into his glory ?

27 And beginning at Moles, and all the Prophets, hee ex a pounded vnto them in all the scriptures, the things concerning himselfe.

38 And they drew nigh vnto the village whither they went,

and he made as though he would have gone further.

29 But they conftrained him, faying, Abide with vs, for it is towards evening, and the day is farre spent: And hee went in to sarrie with them.

3. And it came to passe as hee sate at meat with them, hee tooke

CH AP. XXIIIL

tooke bread, and bleffed it, and brake, and gaue to them.

31 And their eyes were opened, and they knew him, and he

vanished out of their fight.

32 And they faid one vnto another, Did not our heart burne fea to be within vs while he talked with vs by the way, and while he ope- feem of

ned to vs the Scriptures?

33 And they rose vp the same houre, and returned to Biernfalem, and found the cleuen gathered together, and them that

were with them.

34. Saying, The Lord is rifen in deed, and hath appeared to Simon.

35 And they told what things were done in the way, and

how he was knowen of them in breaking of bread.

36 4 And as they thus spake, Iesus himselle stood in the * Mar. 16 midst of them, aud faith white them, Peace be write you.

37 But they were terrified, and afrighted, and supposed that

they had scene a spirit.

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38 And he faid wnto them, Why are ye troubled, and why do

thoughts arife in your hearts?

39 Behold my hands and my feet, that it is I my felfe: handle me, and fee, for a fpirit hath not flesh and bones, as ye fee me have.

40 And when he had thus spoken, hee shewed them his hands and his feet.

41 And while they yet beleeved not for joy, and wondred he layd wato them, Haue ye here any meate?

42 And they gave him a piece of broyled filh, and of an hony

43 And he tooke it and did eat beferethem.

44 And he faid vato them. These are the words which I spake wato you, while I was yet with you, that all things must be sulfilled, which were written in the Law of Moses, & in the Prophets, and in the Pfalmes concerning me.

45 Then opened he their vinderstanding, that they might vin-

derstand the Scriptures,

46 And faid vato them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of finnes should be presched in his Name, among all nations, beginning at Hierusalem.

48 And ye are witnefles of thefe things.

49 9 * And behold, I fend the premife of my Father wron you: * Ioh. 13 but tary ye in the city of Hierufalem, vntill ye be indued with 26 actes. power from on high.

50 9 And he led them out as farre as to Bethanie , and

S. IOHN.

he lift whis hands and bleffed them.

Mat 16, 151 And it came to palle whilehe bleffed them, he was par ged from them, and caried up into heaven. esthe.e. D19.

72 And they worfhipped him, and returned to Hiernfalem

with great ioy.

53 And were continually in the Temple , praising and blokfing God. Amen.

GOSPEL ACCORDING to Saint Iohn.

CH AP. L.

3 Christs distincty, heavanity, and office. 15 Iohns toffinning of bim. 39 The calling of Andrew, Peter, and others.

N the beginning was the Word, and the Word was with God and the Word was God.

2 * The same was in the beginning with God, 3 * All things were made by him, and with-

ont him was not any thing made that was made-4 In him, was life, and the life was the light of men.

5 And the light shineth in darkenesse, and the darkenesse comprehended it not .

6 9 *There was a man fent from God, whole pame was lohn,

7 The fame came for a witnesse, to beare witnesse of the light, that all men through him might beleeve.

8 Hee was not that light, but was fest to beare witnesse of that light

9 That was the true light, which lighteth enery man that

commeth into the world. 10 He was in the world, and the world was made by him.

and the world knew him not. 15 He came voto his owne, and his owne received him not.

12 But asmany as received him, to them gave he | power to for, the become the founce of God, even to them that beleeve on his

13 Which were borne, not of blood, nor of the will of the fielh nor of the will of man, but of God.

14 * And the Word was made fielh, and dwelt among vs (and we beheld his glory, the glory as of the only begotten of the Pather)full of grace and trush.

Gen I.I

Coli. 16.

Wath. 3.1,

a Heb. 11.3.

73ght,07 priviledge"

Mat. I. 26.

15 Tlohm

95 ¶ Iohn bare witnes of him, and cried, laying, This was hee of whom I spake, He that commeth after me, is preferred before me, for he was before me.

16 And of his *fulneffe have all wee received, and grace for * Colas

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17 For the Law was ginen by Mofes, but grace and trueth

came by lefus Christ.

- 18 * No man hath feene God at any time: the onely begot * 1. John ten Sonne, which is in the bosome of the Father, hee hath de 4.12. clared him.
- 19 ¶ And this is the record of John, when the lewes 16, fent Priefts and Leuites from Hierafalem to aske him, Who are thou?

20 And he confessed, and devied not; but confessed, I am

not the Christ.

21 And they asked him, What then? Art thou Elias? And hee faith, I am not. Art then I that Prophet? And hee answer 10", a red, No.

22 Then faidthey unto him, Who art then, that wee may give an aufwere to them that sent vs? What sayest thou of thy felse?

23 * Hee faid, I am the voyce of one crying in the wilder- Mates, neffer Make straight the way of the Lord, as faid the Prophet 3.

24 And they which were fent, were of the Pharifees.

25 And they afked him, and faid vnto him, Why baptizeft thou then, if then be not that Christmor Elias, neither that Prophet?

26 Iohn answered them, saying, I baptize with water, but there

flandeth one among you, whom ye know not,

27 *He it is, who comming after me is preferred before me, * Mat. 3. whose shatcher I am not worthy to valonse.

28. These things were done in Bethabara beyond Iordane, 19.4.

where John was baptizing.

29 The next day, John feeth Iefus comming vote himsand faith, behold the Lambe of God, which | taketh away the finne | 07,600 of the world.

30 This is he of whom I bid, After me commeth a man, which

is preferred before me: for he was before me.

31 And I knew him notibut that hee should be made manifest to Israel, therefore am I come baptizing with water.

32 * And John bare record faying, I faw the Spirit deleending * Mat.).
from heaven like a Doue, and it abode vpon him.

33 And I knew him not: but he that fent me to beptize with water,

water, the same faid water me, Vpon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost.

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34 And I faw and barerecord, that this is the Sonne of God-35 ¶ Againe the next day after, John flood, and two of his

disciples

36 And locking upon lefus as he walked, he faith, Behold the Lambe of God.

37 And the two disciples heard him speake and they follow-

38 Then Iesus turned, and saw them following, and saith vnto them, What seeke ye? They said vnto him, Rabbi, (which is to say being interpreted, Master) where I dwelle st thou?

39 Heefaith unto them, Come and fee, They came and faw where he dwelt, and abode with him that day: fer it was labout

the tenth houre.

40 One of the two which heard Ichn fpeake, and followed him was Andrew-Simon Peters brother.

41 He first findeth his owne brother Simon, and faith voto him, Wee have found the Messias, which is being interpreted, the Christ.

42 And he brought him to lefus, And when lefus beheld him, hefaid, Thouart Sisson the fonne of long, thou shalt be called Cerhas, which is by interpretation, la flone,

43 The day fellowing, Jefus would got forth into Galilee,

and findeth Philip, ard faith vnto him, Follow me.

44 Now Philip was of Bethlaida, the citie of Andrew and Peter.

45 Philip findeth Nathancel, and faith unto him, Wee have found him of whom * Moses in the Law, and the *Prophets did write, lesus of Nazareth the sonne of loseph.

46 And Nathancel faid vnto him, Can there any good thing come out of Nazareth? Philip faith vnto him, Come and fee.

47 left s faw Nathancel con ming to him, and faith of him, Behold an Ifraelite in deed in whom is no guile.

48 Nathancel faith with him, Whence knowest thou me? Iefus answered, and faid with him, Before that Fhilip called thee, when thou wast under the figtree, I saw thee.

49 Nathaneel answered, and faith vnto him, Rabbi, thou art the

Sonne of God thou art the King of Ifrael.

50 lefus answered; and said vnto him, Becayle, I said vnto thee, I saw thee vnder the fig tree, beleenest them? thou shalt see greater things then these.

51 And he faith vuto him, Verely, verely I say vuto you hereaster

eft. That was two houres before mighs.

Or, the annointed.

Or, Perser.

*Gen.49. 10.leuit. 18.18.

* Elai.4.2

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after ye shall see heaven open, and the Angels of God ascending and descending you the Sonne of man.

CHAP. IL

I Christ turneth mater into wine 12 departeth to Capernaum and Hierusalem. 14 and purgeth the temple.

A Nd the third day there was a marriage in Cana of Galilee, and the mother of lesus was there.

3 And both Ielus was called, and his disciples to the ma-

3 And when they wanted wine, the mother of lefus faith va-

4 Iesus Saith vnto her, Woman, What have I to doe with thee? mine houre is not yet come.

5 His mother faith vnto the feruants, What focuer he faith vn-

to you doe it.

6 And there were let there fix water pots of stone, after the maner of the purifying of the lewes, containing two or three firties a piece.

7 Iclus faith voto them, Fill the water pets with water. And they filled them up to the brimme.

8 And helaith vnto them, Draw out now, and beare vnto the

Gonernour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the feruants which drew the water knew) the governour of the feast called the bridegroome.

to And faith with him, Euery man at the beginning doeth for foorth good wine, and when men have well drunke, then that which is worfe; but thou haft kept the good wine with linow.

It This beginning of miracles did Iefus in Cana of Galilee, and manifested foorth his glory, and his disciples beleeved on

12 After this he went downe to Capernaum, hee and his mother, and his brethren, and his disciples, and they continued there not many dayes.

13 And the lewespaffeouer was at hand, and lefus went vp to Hierufalem.

14 And found in the Temple those that fold exen, and sheepe, and doues, and the changers of money, fitting.

15 And when he had made a feourge of finall cords, he droue them all out of the Temple, and the sheepe, and the oxen, and powred out the changers money, and ouer throw the tables,

16 And faid vnto them that fold doues, Take these things, hence, make not my Fathers house an house of merchandise.

17 And

Pfal.69 17 And his disciples remembred that it was written, * The

18 Then answered the lewes, and faid voto him, What figne shewest thou voto vs. seeing that thou doest these things?

Mat. 26. 19 Iefes answered, and said vnto them, * Destroy this Temos. ple, and in three dayes will I raife it up.

20 Then faid the Iewes, Fourty and fixe yeeres was the Tem-

ple in building, and wilt thou reare it vp in three dayes?

21 But he spake of the Temple of his body.

22 When therefore he was rifen from the dead, his disciples remembred that he had faid this onto them: and they beleeved the Scripture, and the word which Iess had faid.

23 T Now when he was in Hierafalem at the Paffeour, in the Reaft day, many beeleeued in his Name, when they faw the misa-

cles which he did.

24 But Iefus did not commit himselfe wo them, because he

knew all men.

25 And needed not that any should testifie of man: for her knew what was in man.

CHAP, III.

2 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in Christ 16 Gods great love to the world. 23 Johns hap-tisme-witnesse, and dollarine concerning (brist.

Here was a man of the Pharifes, named Nicodemus, a ruler

of the lewes:

2 The fame came vnto Ichis by night, and faid vnto him, Rabbi, wee know that thou are a teacher come from God, for no man can doethele miracles that thou doek except God be with him.

#Or, from 3 Iclasanswered and fayd voto him, Verely, verely I say vaabove. to thee, except a man be borne | againe, he cannot see the kingdome of God.

4 Nicodemus faith vnto him, How can a man be borne when he is old? can he enter the fecond time into his mothers wombe, and be borne.

5 Iclus answered, Verely, verely I say vnto thee, except a man be borne of water and of the spirit, he cannot enter into the kingdome of Gad.

6 That which is borne of the fielh , is fielh, and that which is

borne of the spirit, is spirit.

7 Maruailed not that I faid vnto thee, Yee must bee borne

Or, from Jagaine.

8 The wind bloweth where it lifteth, and thou hearest the found, thereof, but canft not tell whence it commeth, and whi-

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ther it goeth, So is everyone that is borne of the Spirite

9 Nicodemus answered, and faid vnto him, How can there things be?

10 lefus answered and said vnto bim, Art thou a mafter ofif

rael and knowest notthese things?

It Verely, verely I fay voto thee, We foeake that we do know, and testifie that wee have seene ; and yee receive not our wit-

12 If I have cold you earthly things, and ye beleene not how

(hall ye beleeue if I tell you of heavenly things?

13 And no man hath afcended up to heaven, but hethat came downe from heaven even the Sonne of man which is in heaven.

14 4 And as Mofes lifted up the ferpent in the wildernesse: "Num. euen fo must the Son of man be lifted vp:

15 That who focuer beleeneth in him, should not perish; but

haue eternall life.

16 4 For Ged fe loued the world that he gaue his onely be- * 1. John gotten Sonne: that who soener beleeueth in him should not perith, 4.9. but have everlafting life.

17 * For God fent not his Some into the world to condemne * Chart. the world:but that the world through him might be faued.

18 THe that beleeueth on him is not condemned : but he that beleeneth not is condemned already, because he bath not belee-

ued in the Name of the onely begotten Sonne of God. 19 And this is the condemnation, * that light is come into the *Cha.t.4 world, and men loued darkeneffe rather then light, because their

decds were enill.

20 For every one that docth euill, hateth the light, neither commeth to the light left his deeds should be | reproued. Or, di co

21 But he that doeth trueth, commeth to the light, that his deeds wered.

may be made manifest, that they are wrought in God.

22 After thelethingscame lefus and his Disciples into the *Chn.4.4 land of Indea, and there he targed with them *and baptized.

23 And lohn also was baptizing in Aenon, necre to Salim, because there was much water there : and they came and were

24 For John was not yet cast into prison.

25 Then there arose a question betweene some of Johns Dif-

c ples, and the lewes about purifying.

26 And they came vnto Iohn, and faid vnto him, Rabbi, he that * Chap. was with thee beyond Iordane, * to whom thou bareft witnesse, 1.7,34. *Hcb. 5.4 behold, the fame baptizeth, and all men come to him.

27 John answered, and fayd, A man can [receive nothing, ex- | Or,take

cept it be given him from heaven. 28 Ye felfe. 4 Chap. 28 Ye your feluesbeare me witnetle, that I fayd, I am not the

29 Hee that hath the bride, is the bridegroomer but the friend of the bridegroome, which standeth and heareth him, reioyeeth greatly because of the bridegroomes voyce, This my ioy therefore is sufficient.

30 He muft increase, but I muft decrease.

31 He that commeth from aboue is aboue all the that is of the earth, is earthly, and speaketh of the earth; he that commeth from heaven is about all:

32 And what he hath seene and heard, that he testifieth, and no

man receiveth his testimonie

Rom. 3. 33 He that hath received his testimony, hath set to his seale,

34 For he whom God hath fent, speaketh the words of Gods

For God gineth not the spirit by measure vato him.

1 Mat. 11. 35 *The Father loueth the Sonne, and hath given all things in-

* Hab. 2. 36 * He that beleeneth on the Sonne, hath everlafting lifes
4.1.iohn and he that beleeveth not the Sonne, shall not fee life but the
5.10. wrath of God abideth on him.

CHAP. IIII.

I Christalketh with the woman of Samaria, and renealeth himselfe unto her. 27 His disciples marualle, 31 Christs zeale to Gods glory.

WHen therefore the Lord knew how the Pharifees had heard that lefus made and baptized moe difciples then John,

2 (Though lefus himfelfe baptized not, but his disciples:)

3 He left Indea, and departed againe into Galile.

4 Andhe must needs goe thorow Samaria.

5 Then commeth he to a city of Samaria, which is called Sy-Gen. 35. char, necreto the parcell of ground * that I acob gaue to his some 19. and I ofeph.

48.22. 6 Now Iacobs well was there. Icos therefore being wearied ioth. 24. with his journey, fate thus on the well and it was about the fixth houre.

7 There commeth a woman of Samaria to draw water: Ichia fayeth unto her, giue me to drinke.

8 For his disciples were gone away wnto the city to buy

9 Then faith the woman of Samaria ento him, How is it that thou being a lew, askest drinke of me which am a woman of Samaria? For the lewes have no dealings with the Samaritans:

10 Icius

CHAP. IIII.

to Ielus answered, and said vato her, If thou knewest the gist of God, and who it is that saith to thee, Gine mee to drinke, thou wouldest have asked of him, and he would have given thee living water.

at The woman faith vote him, Sir, thou haft nothing to draw with, and the well is deepe; from whence then haft thou that li-

uing water?

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12 Are thou greater then our father Iacob, which gave ve the well, and dranke thereof himfelfe, and his children, and his cattell?

13 lesses answered and said vnto her, Whoseener drinketh of

this water, shall thirst againe :

14 But who focuer drinketh of the water that I shall give him, shall never thirst: but the water that I shall give, shall be in him a well of water, springing up into everlasting life.

15 The woman faith vnto him, Sir,giue me this water, that !

thirft, not, neither come hither to draw.

16 Iclus faith vnto her, goe, call thy husband, and come hither.

x 7 The woman answered, and faid, I have no husband. I efus faid ynto her, Thou haft well faid, I have no husband:

18 For thou halt had fine husbands, and he whom thou now

haft, is not thy husbande in that faideft thou truely.

19 The woman faith wnto him, Sir, I perceive that thou are a

Prophet.

Our fathers worthipped in this mountaine, and ye fay, That
 in Hierofalem is the place where men ought to worthip.

21 Iessfaith vnto her, Woman, beleeue me, the houre com12.5.
meth, then ye shall neither in this mountaine, nor yet at Hierufalem, worship the Father.

22 Yeworship yeknow not what, we know what we worship:

for faluation is of the lewes.

23 But the house commeth, and now is, when the true worthippers shall worthip the Father in spirit and in trueth: for the Father seeketh such to worthip him.

24 * God is a Spirit, and they that worthip him, must worthip *2. Cor.

him in fpirit and in trueth.

25 The woman faith vnto him, I know that Meßias commeth, which is called Christ: when he is come, he will tell vs all things.

26 lefusfaith vinto her, I that speake vinto thee, am he.

27 TAnd woon this came his disciples, and marweiled that he talked with the woman; yet no man said, What seekest thou or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into

the city and faith to the men,

29 Come

29 Come fee a man, which bath told me all things that en I did: Ispet this the Christ?

Then they went out of the citie, and came wate him.

31 In the meane while his disciples prayed him, saying, Mafter eat.

32 But he faid vnto them, I have meat to eate that ye know not of.

2 3 Therefore faid the disciples one to another, Hath any man brought him ought to cat?

34 Jefus faith vnto them, My meat is, to doe the will of him

that fent me and to finish his worke.

35 Say not ye, There are yet foure moneths, and theu commeth harueft? Beheid, I say vnto you, Life up your eyes, and looke on

Mat.9. the fields: for they are white already to harneft.

36 And he that respeth receiveth wages, and gathereth fruit 37. ynto life eternall: that both he that foweth, and he that reapeth, may reioyce together.

37 And herein is that faying true; One foweth, and another

reapeth.

38 I fent you to reape that, whereon ye beflowed no laboursether men laboured, and ye are entred into their labours.

39 And many of the Samaritanes of that city beleeved on him, for the faying of the woman, which teftified, He told me all that ever I did.

40 So when the Samaritanes were come vnto him , they befought him that he would tary with them, and he abode there two dayes.

41 And many moe beleeued, because of his owne word:

42 And faid vnto the woman, Now we beleeue, not because of thy faying, for we have heard him in our felues, and know that this is indeed the Christ the Saujour of the world.

* Mat. 1 3. 43 ¶" Now after two dayes he departed thence, and went into

Galilee: 57.

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sinker.

44 For Iefin himfelfetestified that a Prophet hath no honous

in his owne countrey.

45 Then when he was come into Galilee, the Galileans receip ved him, having seene all the things that he did at Hierusalem at the Feaft . for they also went vnto the Feaft.

* Chap. 46 So Iesus came againe into Cana of Galilee, where he made the water wine. And there was a certaine I noble man, whose son

Hor, Cour - was ficke at Capernanm. ster, or

47 When he heard that Ielus was come out of Indea into Galilee, he went voto him, and belought him that he would come downe and heale his formerfor he was at the point of death.

48 Then

CHAR V

48. Then faid lefts ware him, Except ye fee figure and wonders, ye will me beleeve. and one will the transfer of the

49 The noble man faith vnto him y Sir, come downe ere my child dee historia was one prod W mid your booking of

50 Iches faith voto him , Goe thy way, thy fonne liueth. And the man beleened the word that lefus had spoken ynto him, and: went his way.

51 And as he was now going downe, his feruants met him, and

told him, faying, Thy fonne liueth.

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53 Then enquired he of them the houre when he began to amends and they faid voto him, Yefterday at the fenenth houre the fener left him.

53 So the father knew that it was at the fame house , in the which left's faid vnto him, Thy fonne lineth, and himfelfe beleeued and his whole house.

54 This is againe the fecond miracle that lefus did, when her

was come out of Indea into Galilee. CHAP.

I lefus on the Sabbath day cureth him that was defeafed eight and thirtie yeares. 10 The lewes canill and perfecute him for it. 17 He answeresh for himselfe.

A Free * this, there was a feast of the Iewes, and Iesus west vp to Hierusalem.

2 Now there is at Hierusalem by the Sheepe | Market, 2 16. poole which is called in the Hebrew tongue Betbefde, haning 107 gates five porches.

3 In these lay a great multitude of impotent folke, of blinde,

halt, withered, waiting for the mouring of the water-

4. For an Angel went downe at a certaine scason into the poole, and troubled the water : who foe werthen first after the troubling of the water stepped in, was made whole of whatsoener disease

5 And a cortaine man was there, which had an infirmity thir-

tie and eight yeeres.

6 When lefus faw him lie, and knew that he had beene new a long time in that case, he saith outo bim, Wilt thou beemade whole?

7 The impotent man answered him, Sir, I have no man when. she water is troubled, to put meinto the poole : but while I am comming, another steppeth downe beforeme.

8 Iclus faith vnto him, Rife, take vp thy bed, and walke.

9 Aup immediatly shefman was made whole, and tooke vp his bed, and walked: And ou the fame day was the Sabbath.

10 The lewes therefore faid onto him that was coved, It is the

D lene. 37.22, the Sabbath day, "It is not lawfull for thee to cary the bed.

11 He answered them, He that made mee whole the same faid vnto me, Take vp thy bed, and walke.

1 27 Then askedshey him, What man is that which said anto thee, Take up thy thy bed, and walke?

13 And he that was healed, wift not who it was : for lefus had

BOr, from shemultimude that SPINE.

conneyed himfelfeaway, la multitude being in that place. 14 Afterward lefus findeth him in the Temple, and faid vnto

him, Behold, thou art made whole: finne no more, left a worfe thing come vnto thee. 15 The man departed, and told the Lewes that it was Ichus

which had madehim whole.

16 And therefore did the lewes perfecute lefus, and fought to Cay him because he had done these things on the Sabhath day.

17 But lefus answered them , My Father worketh-hitherto,

and I worke.

18 Therefore the lewes fought the more to kill him, not onely because he had broken the Sabbath, but faid also, that God was

his Father, making himselfe equal with God.

19 Then answered lesus, and faid unto them, Verely, verely I By vnto you, The Sonne can doe nothing of himfelfe, but what he feeth the Pather doe : for what things foener he doeth , thefe also dotch the Sonne likewise.

20 Porthe Father loueth the Sonne, and sheweth him all things that himselfe doeth: and he will shew him greater workes then

thefe, that ye may maruefle.

21 For as the Father raileth up the dead, and quickeneth them :

even to the Sonne quickeneth whom he will.

22 For the Father judgeth no man: but hath committed all

judgement vnto the Sonne:

23 That all men should bonour the Sonne, even as they honour the Father. He that honoureth not the Sonne, honoureth not the Father which hath fent him.

24 Verely, verely I say vnto you, He that heareth my word, and beleeucth on him that fent me, hath enerlafting life, and shall not come into coudemnation : but is passed from death vato life.

25 Verely, verely I fay vnto you, The houre is comming, and now is when the dead thall heare the voice of the Sonne of God: and they that heare, shall line.

26 For as the Father hath life in himselfe : so hath he given to

the Sonne to have life in himfelfe:

27 And hath given him authoritie to execute judgement alfo, because he is the Sonne of man.

28 Marueile not at this: for the houre is comming in the which

CHAP. VI. ä. all that are in the graves, thall heare his voyce, 29 And shall come foorth, "they that have done good, vnto " Married me faid the refurrection of life, and they that have done enilly not the re- 25.16. othee. furrection of damnation. 30 I can of mine owne felfe doe nothing: as I heare, I judge : ins had and my judgement is inft, because I seeke not mine owne will, but the will of the Father, which hath fent me. * Chape d vnto 31 * If I beare witnesse of my selfe my witnesse is not true. 8.14. worfe 32 9 * There is another that beareth witnesse of mee, and I * Matth. know that the witnesse which he witnesseth of me, is true. s Ichus 33 Ye fent vnto John, * and he bare witneffe vnto the trueth. 3.17. 34 But I receive not teltimony from man: but thefe things I * Chapa ght to fay, that ye might be faued. day. 35 He was a burning and a shining light: and ye were willing herto, for a feafon to reloyce in his light. 36 TBut I have greater witnesse then that of Iohn: for the onely workes that the Father hath given mee to finish, the same workes d was that I doe, beare witnesse of me, that the Father hath sent me-37 And the Father himselfe which hath sent me, * hath borne * Matthe rely I witnesse of me. Ye have neither heard his voice at any time, * nor 3.17.& what feene his thape. 38 And ye have not his word abiding in you: for whom hee * Deue , these hath lent, him ye beleeue not. things 39 Search the Scriptures, for in them ye thinke ye have eters then nall life, and they are they which teftifie of me. 40 And ye will not come to me, that ye might have life. hem: 4r I receine not honour from men. 42 But I know you, that ye have not the lone of God in you. 43 I am come in my Fathers Name, and ye receive me not : if ed all another shall come in his owne name, him ye will receive. 44 * How can ye beleeue, which receive honour one of ano- * Chop. OHOUR ther, and seeke not the honour that commeth from God onely? otthe 45 Dee not thinke that I will accuse you to the Father: there word, is one that accuseth you, even Moses in whom ye trust. fhall 46 For had ye beleened Mofes, ye would have beleened mee: o life. Gen. 3 * for he wrote of me. 47 But if ye beleeue not his writings, how shall ye beleeue my 1 5. dent. , and God: words? CHAP. VI.

2 Christ feedeth fine thousand with fine loanes and two fishes.

26 He reproduct the fieshly heavers of his word; 32 declareth bunsels to be the bread of life.

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A Feer these things, lesus went ouer the sea of Galilee, which is the sea of Tiberias.

5. 10 H N.

a And a great multitude followed him because they saw his miracles which he did on them that were difeafed.

3 And lefus went up into a mountaine, and there he fate with

his disciples.

14.15.

4 * And the Passeouer a feast of the Tewes, was nigh. Leuit.

5 9 * When Iesis then lift up his eyes, and saw a great com-33.5.deu. pany come vnto him, he faith vnto Philip, Whence shall we buy 26.1. bread, that these may eat? * Matth.

6 (And this he faid to proue him: for he himfelfe knew what

he would doe)

7 Philip answered him, Two hundred penyworth of bread is not fufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, faith

wate him.

9 There is a lad here, which hath fine barley leanes, and two

finall fifthes; but what are they among fo many?

to And Iesus said, Make the men fit downe. Now there was much graffe in the place. So the men fate downe, in number about fine thousand.

II And lefus tooke the loaves, and when he had given thankes, he distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would.

12 When they were filled, he faid to his disciples, Gather vp

the fragments that remaine, that nothing be loft.

13 Therefore they gathered them together, and filled twelve balkets with the fragments of the fine barley loanes, which remained ouer and aboue vnto them that had eaten.

14 Then thole men, when they had feene the miracle that Ichus did, said, This is of a trueth that Prophet that should come into

the world.

15 When Iclus therefore perceined that they would come and take him by force, to make him a King, he departed againe into a mount ine himfelfealone.

16 * And when Euen was now come, his disciples went downe Matt. vnto the fea, 34.23.

17 And entred into a ship, and went over the sea towards Capernaum: and it was now darke, and Ichis was not come to them.

18 And the fea arefe, by reason of a great wind that blew-19 So when they had rowed about fine and twenty, or thirty furlongs, they fee lefus walking on the fea, and drawing nigh vnto the thip : and they were afraid.

20 But he faith vnte them, It is I, be not afraid.

21 Then they willingly received him into the thip and immediatly the ship was at the land whither they went.

21 9 The

22 The day following, when the people which freed on the other fide of the fea, faw that there was none other boate there, fanc that one whereinto his disciples were entred, and that Ichis went not with his disciples into the boat, but that his disciples were gone away alone:

23 Howbeit, there came other boats from Tiberias, nigh vnto the place where they did cat bread, after that the Lord had given

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34 When the people therefore faw that Iefus was not there. neither his disciples, they also tooke shipping, and came to Capernaum feeking for lefus.

25 And when they had found him on the other fide of the fea-

they faid voto him, Rabbi, when cameft thou hither?

26 Iefus answered them, and laid, Verely, verely I say vote you, Ye feeke me, not because ye faw the miracles, but because ye did eat of the loanes, and were filled.

27 [Labour not for the meat which perifheth, but for that meat | Or . which endureth vnte enerlafting life, which the Sonne of man morke shall give vnto you: * for him hath God the Father fealed.

28 Then faid they voto him, What wall we doe that we might * Matt.

worke the works of God?

3.17. 29 Iefus answered, and faid vnto them, * This is the worke of * 1. John God, that ye beleene on him whom he hath fent.

30 They faid therfore voto him, What figne shewest thou then, that we may fee, and beleeve thee ? What doeft thou worke?

31 * Our fathers did cate Manna in the defert, asit is written, * Exod.

" He gave them bread from heaven to cat.

32 Then lefus faid vnto them , Verely, verely I fay vnto you, num. 11.7 Mofes gave you not that bread from heaven, but my Father giveth * Pfal. you the true bread from beauen.

35 For the bread of God is hee which commeth downe from

beauch, and gineth life vato the world.

34 Then faid they vnto him , Lord , enermore give vs this bread.

35 And lefus faid voto them , I am the bread of life: he that commeth to me, shall never hunger; and he that beleeveth on me, thall neuer thirft.

36 But I faid ento you, that ye also have seene mee, and be-

lecue not.

37 All that the Father giucth me, shall come to me; and him that commeth to me, I will in no wife cast out.

38 For I came downe from heaven, not to doe mine owne will, but the will of him that fent me.

39 And this is the Fathers will which hath fent me, that of all M 3

which he hath given me, I thould lose nothing but should raise it

wp againe at the laft day.

4. And this is the wil of him that fent me, that enery one which feeth the Sonne, and beleeveth on him, may have everlafting life: and I will raise him vo at the last day.

41 The Iewes then murmured at him, because he faid, I am the

bread which came downe from heaven.

Matt. E3 55.

42 And they faid, * Is not this lefus the fonne of Pofeph, whose father and mother we know? How is it then that he faith, I came downe from heaven?

43 Icfus therefore answered, and laid vnto them, Murmure not

among your felues.

44 No man can come to me, except the Father which hath fent

me, draw him : and I will raise him vo at the last day.

* ERY 45 * It is written in the Prophets, And they shall be all taught 54.13. of God. Euery man therefore that hath heard and hath learned ier. 31.34. of the Father commeth vnto me.

Matt. JI'27.

46 Not that any man hath feene the Pather; * faue he which is of God, he hath feene the Father.

47 Verely, verely I fay vnto you, He that beleeneth onme hath euerlafting life.

48 I am the bread of life.

49 Your fathers did eate Manna in the wilderneffe, and are dead.

50 This is the bread which commeth downe from heaven, that

a man may eat thereof, and not die.

51 I am the living bread which came downe from heanen, If amy man eat of this bread, he shall line for ener; and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The lewes therefore stroug among themselves, saying, How

can this man give vs his fleth to eat?

53 Then lefus faid vnto them , Verely, verely I fay vnto you. Except ye eate the fielh of the Son of man, and drinke his blood, ye haue no life in you.

54 Whole eateth my flesh, and drinketh my blood, hath eter-

nall life, and I will raise him up at the last day.

55 For my fielh is meat indeed, and my blood is drinke indeed.

56 He that eateth my fleth, and drinketh my blood, dwelleth in me,and I in him.

57 As the living Father hath fent me, and I live by the Father,

To he that eateth me, even he shall live by me.

58 This is that bread which came downe from heaven; not as your fathers did eat Manns, and are dead the that eateth of this bread half live for ever.

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59 Thefe things faid he in the Synagogue, as he taught in Co-

60 Many therefore of his disciples, when they had heard shale

faid, This is an hard faying, who can heare it?

61 When lefus knew in himfelfe, that his disciples murmured at it he faid vnto them. Doth this offend you?

62 * What and if ye shall see the Sonne of man afcend up * Chap.

where he was before?

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63 It is the spirit that quickeneth, the flesh profiteth nothing ? the words that I speake vnte you, they are spirit, and they are life.

64 But there are some of you that beleeve not For Iefin knew. from the beginning who they were that beleeued not, and who should betray him.

65 And hefaid, Therefore faid I vnto you, that no man can come vnto me, except it were given vnto him of my Father.

66 From that time many of his disciples went backe, and

walked no more with him. 67 Then faid lefus vinto the twelve, Will ye also goeaway?

68 Then Simon Peter answered him, Lord, to whom thall we goe? thou haft the words of eternall life.

69 * And we believe and are fure that thou art that Christ, the * Mate Sonne of the lining God.

70 lefus answered them. Have not I chosen you twelve, and one

of you is a deuill? 71 He spake of ludas Iscariot the some of Simon; for he it was

that should betray him, being one of the twelve. CHAP. VII.

Icfies reproduct his kingmens to goeth up to the feast of Tabernacles, 14 teachesh in the Temple. 40 Diners opinions of Christ. 45 The Phartjees angry at their officers, and Nicodennus. Frer these things, lesus walked in Galileet for he would not

walke in lury, because the lewes sought to kill him. 2 * Now the lewes feaft of Tabernacles was at hand.

* Lemm 3 His brethren therefore faid vnto him, Depart hence, and 23. goe into Iudea, that thy disciples also may see the worker that thou doeft.

4 For there is no man that doeth anything in secret, and hee himselfe seeketh to be knowen openly: If thou doe these things,

thew thy felfe to the world.

5 For neither did his brethren beleeue in him.

6 Then lesis said vnto them , My time is not yet come : but your time is alway ready.

7 The world cannot hate you, but me it hateth, because I teftifie

of it that the worker thereof are cuilled and and and are

8 Goe ye vp vnto this feaft : I goe not vp yet vnto this feaft, formy time is not yet full come.

+ Chap. 3.20.

9 When he had faid these words vnto them, he abode fill in Galilee.

10 & But when his brethren were gone vp, then went he alfo wp vnto the feaft, not openly, but as it were in feeret.

II Then the lewes fought him at the feast, and faid, Where

is hee?

12. And there was much murmuring among the people, coneerning hims For fome faid, He is a good man: Others faid, Nay, but he deceineth the people.

13 Howbeit, no man tpake openly of him, for feare of the

14 T Now about the middeft of the feaft, lefus went up into the Temple, and taught.

35 And the lewes marnetled, faying, How knoweth this man

10r lear-I letters having never learned ?

16 Jefus answered them, My doctrine is not mine, but his that fent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I fpeake of my fefe.

18 He that fpeaketh of himselfe, seeketh his owne glory : but he that feeketh his glory that fent him, the fame is true, and no vnrighteoufnelle, is in him.

19 *Did not Moles give youthe Law, and get none of you kee-

peth the Law? Why goe ye about to kill me?

20 The people answered and faid, Thou haft a deuill : Who paeth about to kill thee?

21 Ielus answered and faid vnto them, I have done one worke,

and ye all marueile.

22 * Moles therefore game vnto you Circumcifien (not because it is of Moses, * but of the fathers) and ye on the Sabbath day circumcife a man.

23 If a man on the Sabbath day receive Circumcifion, I that the Law of Moles (hould not be broken; are yee angry at mee, because I have made a man every whit whole on the Sabbath

* Iudge not according to the appearance, but iudge righteous judgement.

25 Then faid fome of them of Hierufalem, Is not this he whom

they feeke to kill?

26 But locate speaketh boldly, and they say nothing vmo him: Doe the rulers know indeed that this is the very Christ?

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24.3. Chap. 5.18.

* Leuit. 12.3. # Gen.

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CHAP, VIL

27 Howbeit, we know this man whence he as but when Christ commeth no man knoweth whence he is.

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28 Then cried lefus in the Temple as he taught, taying Te both know me, and ye know whence I am, and I am not come of my felfe, but he that fent me, is true, whom ye know not.

39 But I know him, for I am from him, and he hath fene me.

30 Then they fought to take him : but no man layd hands on him, because his houre was not yet come.

31 And many of the people beleened on him, and faid, Whom Christ commeth, will be doe moe miracles then these which this man hath done ?

32 The Pharifees heard that the people murmured fish things concerning him : and the Phatisees and the chiefe Priests, Sent officers to take him.

33 Then faid lefus vnto them, Yet a little while am I with you, and then I goe vuto him that fent me.

34 * Ye shall feeke me, and shall not finde me: and where I am, * Chape

thither ye cannot come. 35 Then faid the Iewes among themselves, Whither will he goe, that we shall not finde him? Will he goe vnto the dispersed

among the | Gentiles, and teach the Gentiles? 36 What maner of faying is this that he faid, Ye shall feeke me, Greekes. and thall not finde me ? and where I am, thither ye cannot come ?

37 * In the last day , that great day of the Feast , lesis stood * Leuis. and cried, faying, If any man thirst, let him come vnto me, and 23.36. drinke.

38 * He that beleeueth on me, as the Scripture hath faid, out * Deut. of his belly shall flow rivers of lining water.

39 (*But this spake he of the Spirit, which they that beleeue on him should receive. For the holy Ghoft was not yet given, be- " Toel 2. cause that lesus was not yet glorified)

40 Many of the people therefore, when they heard this lays 44.3. ing, faid, Of a trueth this is the Prophet.

41 Others faid, This is the Chrift. But some faid, Shall Chrift

come out of Galilee? 42 * Hath northe Scripture faid, That Christ commeth of the * Matthe feed of Dauid, and out of the Towne of Bethlehem, where Da- 2.5. uid was ?

43 So there was a division among the people because of him. 44 And some of them would have taken him, but no man laid

hands on him. 45 Then came the officers to the chiefe Priefts and Pharifees, and they faid vnto them, Why have ye not brought him?

46 The officersanswered, Neuer manspake like this man. 47 Then

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47. Then answered them the Pharifees, Are ye also deceived 48. Have any of the Rulers, or of the Pharifees believed on him

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49 But this people, who knoweth not the Law, are curfed.

5. Nicodemus faith vnto them, (* He that came to Ielus by night, being one of them.)

5t * Doth our Law judge any man before it heare him, and

52 They answered and faid vnto him, Art thou also of Galilee? Search, and looke : for out of Galilee anieth no Prophet.

53 And enery one went vnto his owne home.

CHAP. VIII.

I Christ deducreth the woman taken in adultery, 12 preacheth humselfe the light of the world, and instight his doctrine.

TElus went vnto the Mount of Olives.

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And early in the morning he came againe into the Temple, and all the people came vato him, and he fate downe and taught them.

3 And the Scribes and Pharifees brought vnto him a woman taken in adultery, and when they had fet her in the mids,

4 They faid vnto him, Mafter, this woman was taken in adul-

Ecrysin the very act.

5 * Now Moles in the Law commanded vs, that such should

20,10. be stoned: but what sayest thou?

6 This they field, tempting him, that they might have to accuse him. But I clus Rouped downe, and with his singer wrote on the ground, as though he heard them not.

Dett. 2 So when they continued asking him, hee lift up himselfe, and said into them, * He that is without sinne among you, let him first cast astone at her.

3 And agains he flouped downs, and wrote on the ground.

9 And they which heard it, being consided by their owne conscience, went out one by one, beginning at the eldest even varto the last, and lesus was lest alone, and the woman standing in the midst.

woman, he said vnto her, Woman, where are those thine accusers?

Hath no man condemned thee?

11 She said, No man, Lord. And lesis said vnto her, Neither doe I condemne thee : Goe and sinne no more.

Chap. 1. 12 Then spake Iesus againe vnto them, saying, * I am the \$-& 9.5. light of the world: he that followeth me, shall not walke in darknesse, but shall have the light of life.

13 The Pharifees therefore faid voto him, Thou beareft record

of thy felfe, thy record is not true.

14 lefus answered, and said vnto them, * Though I beare re- * Chapa cord of my selfe, yet my record is true; for I know whence I came, 5.31. and whither I goe: but ye cannot tell whence I come, and whither I goe.

15 Ye judge after the flesh, I judge no man.

16 And yet if Hudge, my judgement is true: for I am not alone, but I and the Father, that fent me

17 * It is also written in your Law, that the testimony of two * Dene.

nistruc.

18 I am one that beare witnesse of my selfe, and the Father mat. 18. that sent me, beareth witnesse of me.

19 Then faid they wate him, Where is thy Father? Ichis anfwered, Ye neither know me, nor my Father: if ye had knowen me, ye should haueknowen my Father also.

20 These words spake Iesus in the Treasury, as hee taught in the Temple: and no man layd hands on him, for his house was

not yet come,

21 Then faid lefus againe vnto them, I goe my way, and yee shall seeke me, and shall die in your france: Whither I goe, yee cannot come.

22 Then faid the Iewes, Will he kill himfelfe? because hee

faith, Whither I goe, ye cannot come.

23 And he faid vnto them, Ye are from beneath, I am from a boue: Ye are of this world, I am not of this world.

24. I faid therefore vnto you, that yee shall die in your finnes, for if ye beleeue not that I am he ye shall die in your finnes.

25 Then faidthey vnto him, Who art thou? Iefus faith vnte them, Euen the fame that I (aid vnto you from the beginning.

26 I have many things to fay and to indge of you: but he that fent me, is true, and I speake to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then faid Iesus vnto them, When ye have lift vp the Son of man, then shal ye know that I am he, and that I doe nothing of my selfe, but as my Father hath taught me, I speakethese things.

29 And he that fent me, is with me; the Father hath not left me alone; for I doe alwayes those things that please him.

30 As he spake those words, many beteened on him.

31 Then faid lefus to those lewes which beleeued on him, If ye continue in my word, then are ye my disciples indeed.

52 And ye (hall know the trueth, and the trueth (hall make you free.

33 They answered him, We be Abrahams feed, and were neuer

secuer in bondage to any man: how fayeft thou, Yee shall bee

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& Rom. 6.20, 2, DCL.2.9. 34 Iciss answered them, Verely, verely Isay vato you, "Who focuer committeth finne, is the fernant of finne.

35 And the feruant abideth not in the house for ever: but the

Soune abideth for ener. 36 If the Sonne therefore shall make you freeze shall be free

ndeed.

37. I know that ye are Abrahams feed, but ye fecke to kill me, because my woad hath no place in you.

38 I speake that which I have seene with my Father: and yee

doe that which ye have feene with your father.

39 They answered and said vote him, Abraham is our father. Ielus saith vote them, If ye were Abrahams children, yee would doe the workes of Abraham.

40 But now ye fecke to kill me, a man that hath teld you the trueth, which I have heard of God: this did not Abraham.

41 Yee doc the deeds of your father. Then faid they to him, We be not borue of fornication, we have one Father, enen God.

42 Ieins faid vnto them, If God were your Father, ye would love me, for I proceeded forth, and came from God: neither came I of my felfe, but he fent me.

43 Why doe ye not understand my speech ? euen because ye

* Light cannot heare my word.

44 *Ye are of your father the deuill, and the lusts of your father ye will doe: he was a murtherer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, he speaketh of his owne: for he is a lyar, and the father of it.

45 And becanfe I tell you the trueth, ye beleeue me not.

46 Which of you consince the of finne? And if I say the trueth, why doe ye not believe me?

* r·Iohn

3.8.

- 47 * He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God.
- 48 Then answered the Iewes, and faid vnto him, Say we not well, that thou are a Samaritane, and hast a doubl?

49 Iclus answered, I have not a denill: but I honour my Pather, and ye doe dishonour me.

50 And I feeke not mine owne glory, there is one that feeketh

51 Verely, verely I say vitto you, If a man keepe my saying's be shall never see death.

52 Then faid the Lewes vnto him, Now we know that thou haft a deuill. Abraham is dead, and the Prophets: and shou faieft,

If a man keepe my faying, He shall never tafte of death.

5? Art thou greater then our father Abraham which is dead, and the Prophets are dead : whom makeft thou thy felfe?

34 Iclus answered, If I honour my selfe, my honour is nothing: It is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet yee have not knowen him, but I know him: and if I should say, I know him not, I shall be a lyar like voto you: but I know him, and keepe his saying.

56 Your father Abraham reioyced to fee my day: and he faw

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57 Then faid the Jewes wate him, Thou are necyct fiftie yectes old, and haft thou feene Abraham?

58 Iefus faid vnte them, Verely, verely I fay vnto you, Before

Abraham was, I am.

59 Then tooke they vp fromes to caft at him : but Ielus hid himfelfe, and went out of the Temple, going thorow the midft of them, and so passed by.

I He that was borne blinde, is reflored to fight 8 He is brought to the Pharifees. 13 They excommunicate him. 35 Christ recive the him, and he confession there.

A Nd as Iclus passed by the faw a man which was blinde from

his birth.

And his disciples asked him, faying, Master, who did finne, this man or his parents, that he was borne blind?

3 Ichus answered, Neither hath this man finned, nor his parents: but that the workes of God fhould be manifest in him.

4 I must worke the works of him that fent me, while it is day: the night commeth when no man can worke.

5 Asleng as I am in the world, * I am the light of the world. * Chap.

6 When he had thus spoken, he spaten the ground, and made 1.9. clay of the spittle, and he annointed the eyes of the blinde man 1 0r, with the clay,

7 And faid vnto him, Goe wash in the poole of Siloam (which the clay is by interpretation, Sent.) He went his way there fore and washed, upon the and came seeing.

open of the

8 The neighbors therefore, and they which before had feene blinde him, that he was blind faid, Is not this he that fate and begged?

9 Some faid, This is he : others laid, He is like him : but he

laid, I am he.

10 Therefore faid they write him, How were thine eyes opened?

and anointed mine eyes, and faid vnto me, Goe to the poole of Si-

loam

loam, and wash: and I went and washed, and I received fight.

13 Then faid they voto him, Where is he? He faid, I know

13 They brought vnto the Pharifees him that aforetime was

14 And it was the Sabbath day when Iefus made the clay and

opened his eyes.

15 Then againe the Pharifees also asked him how he had receited his fight. He said vinto them, He put elay ypon mine eyes, and I washed, and doe see.

16 Therefore faid fome of the Pharifees, This man is not of God, because he keepeth not the Sabbath day, Others said, How can a man that is a finner, doe such miracles? and there was a distition among them.

17 They fay vnto the blinde managaine, What faiest though him, that he hath opened thine eyes? He faid, He is a Prophet.

18 But the lewes did not believe concerning him, that he had beene blinde, and received his fight, vntill they called the parents of him that had received his fight.

19 And they afked them, faying, Is this your fonne, who ye fay

was borne blinde ? How then doth he now fee ?

20 His parents answered them, and faid, We know that this

is our fonne, and that he was borne blind:

21 But by what meanes he now feeth, we know not, or who hath opened his eyes, we know not: he is of age, afke him, he shall speake for himselfe.

22 Their words fpake his parents, because they seared the Iewes: for the Iewes had agreed already, that if any man did confesse that he was Christ, he should be put out of the Synagogue.

23 Therefore faid hisparents, Heis of age afke him.

24 Then againe called they the man that was blind, and faid wnto him, Giue God the praise, we'know that this man is a finner.

25 He answered, and faid, Whether hee be a sinner or no, I know not 2 One thing I know, that whereas I was blind, now I see.

26 Then faid they to him againe, What did he to thee ? How

opened he thine eyes ?

27 He auswered them, I haue told you already, and ye did not heare: wherefore would you heare it againe? Will ye also be his disciples?

28 Then they reviled him, and faid, Thou art his disciple, but

we are Mofes disciples.

29 We know that God spake vnto Moses : as for this fellows

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30 The man answered and faid water them, Why herein is a marueilous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not finners: but if any man be a worshipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard, that any man epened the eyes of one that was berne blind.

33 If this man were not of God, he could doe nothing.

34 They answered and faid voto him, Thou wast altogether horne in supersand does thou teach vs? And they I cast him out. I 67.42

35 Iclus heard that they had cast him out; and when he had communifound him, he said vnto him, Doest thou beleeue on the Sonne of nicated God?

36 He answered and said, Who is he, Lord, that I might be-

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37 And Iclus faid wato him, Thou haft both feene him, and it is he that talketh with thee.

38 And he faid Lord I beleeve and he worthipped him.

39 ¶ And lefusfaid, For judgement I am come into this world, that they which fee not, might fee, and that they which fee, might be made blind.

40 And some of the Pharisees which were with him , heard

these words, and said vnto him, Are we blind also?

41 lesus faid voto them, If ye were blind, ye should have no finne: but now ye say, We see, there fore your some remaineth. & C H A P. X.

I Christ is the doore and the good Shepherd. 24 Hee prooueth by his worker that he is the Christ, 39 He escapeth the Icmes.

Frely, verely I say vnto you, He that entreth not by the dore into the esheepfold, but climbeth vp some other way, the same is a thiefe, and a robber.

2 But he that entreth in by the doore, is the shepherd of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he putteth foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And a ftranger will they not follow, but will flee from him, for they know not the voyce of ftrangers.

6 This parable spake Lesus vato them : but they understood not what things they were which he spake vato them.

7 Then faid lefus unto them againe, Verely, verely I fay unto

you, I am the doore of the sheepe.

8 All that ever came before me, are theeves & robbers: but the theepe did not heare them. 9 I am

5, 10 H N.

I am the doores by me if any man enter in, he shall be hi Ucd and finall goe in and out and find pafture.

to The thiefe commeth not but for to feale and to kill , and to deftapy : I am come that they might have life , and that the might have it more abundantly.

It * I am the good thepherd : the good thepherd giveth his # Ef2.4%

21.ezek. life for the sheepe.

12 But he that is an hireling and not the fhepherd, whose owne 34.23. the sheepe are not, seeth the wolfe comming, and leaveth the sheep and fleeth : and the wolfe catcheth them and feattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not

for the sheepe.

14 I am the good shepheard, and know my sheepe, and and knowen of mine.

15 As the Father knoweth me, even fo know I the Father : and

I lay downe my life for the sheepe.

16 And other theepe I have, which are not of this fold : them * Efay also I must bring and they shall heare my voices * and there shall be one fold, and one thepherd. 37.23.

17 Therefore doth my Father lone me, * because I lay downe *E4.53. 7,8.

my life, that I might take it againe. 18 No man taketh it from me, but I lay it downe of my felfe: I have power to lay it downe, and I have power to take it againe,

* Actes

2,24. .

Or bold

this commandement have I received of my Father. 19 There was a division therefore againe among the lewes, for these fayings.

20 And many of them faid, He hath a deuill, and is mad, why heare ve him?

21 Others faid, Thefe are not the words of him that bath aide. will. Can a deuill open the eyes of the blind?

32 And it was at Hierufalem the * feast of the Dedication, * r. Macc. 4 59.

and it was winter. 23 And Jefus walked in the Temple in Solomonsporch.

34 Then came the lewes round about him, and faid wate him; How long doct theu I make we to doubt? If thou be the Christ, tell vs plainely.

TOS IN sufpence.

25 Ielusanswered them, I told you, and ye beleeved not : the works that I doe in my Fathers Name, they beare wishe fle of me. 26 But ye beleeue not, because ye are not of my sheepe, as I

faid wnte you. 27 My sheepe heare my voyce, and I know them, and they

follow me. 28 And I give vnto them eternall life, and they shall never perish, neither shall any man plucke them out of my hand.

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29 My Pather which gaue them me, is greater them alkand no man is able to plucke them out of my Pathers hand.

30 I andmy Father are one.

31 Then the lewes tooke up ftones againe to ftone him.

32 lefus answered them, Many good workes have I shewed you from my Father; for which of those workes doe ye from me?

33 The Iewes answered him, saying, For a good worke wee from thee not, but for blasphemy, and because that thou being a man, make st thy selfe God.

34 Iefus answered them: Isit not written in your law, I faid, * Pfal.

yeare gods? 82.6

35 Ifhe called them gods, into whom the word of Godcame,

and the Scripture cannot be broken :

36 Say ye of him, whom the Father hath fanchified and fent into the world, Thou blaiphemest; because I sayd, I am the Sonue of God?

37 If I doe not the workes of my Father, beleeve me not.

38 Bat if I doe, though ye beleeve not me, beleene the works: that ye may know and beleeve that the Father is in me, and in him.

59 Therefore they fought againe to take him : but he escaped out of their hand,

40 And went away against beyond Iordan, into the place where Iohn at first baptized and there he abode.

41 And many reforted ento him and faid, John did no miracles but all things that John spake of this man, were true.

42 And many beleeved on him there.

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CHAP. XI.

1 Christ raiseth Lazarus soure dayes buried. 45 Many Icwes beleene. 47 The high Priests and Pharisees gather a counsell against hom.

Ow a certaine man was ficke, named Lazarus of Bethany, the towne of Mary, and her fifter Martha.

2 (* It was that Mary which anointed the Lord with ointment * Matthand wiped his feet with her haire, whose brother Lazarus was 26,7.

3 Therefore his fifter kest vato him, faying, Lord, behold, he whom thou loueft, is ficke.

4 When lesus heard, that, he fayd, This fickenes is not vnto death, but for the glory of God, that the Sonne of God might be glorific dthereby.

5 Now Ichisloued Martha, and her fifter and Lazarus.

When he had heard therefore that he was ficke,

he abode two dayes ftill inthe fame place wherehe was.

7 Then after that , fayth he to his disciples , Let vs goe into Indea againe.

8 His disciples lay vote him, Master, the Iewes of late lought

to stone thee, and goest thou thitheragaine?

I clus answered, Are there not twelue houres in the day? if any man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, he stumbleth, because there

is no light in him.

male.

11 These things said he and after that, he saith with them, Our friend Lazarus sleepeth, but I goe, that I may awake him out of sleepe.

12 Then faid his disciples, Lord if he fleepe, he shall doe well.
13 Howbeit Iclus spake of his death: but they thought that he

had spoken of taking of rest in sleepe.

14 Then faid lefus vnto them plainely, Lazarus is dead:

15 And I am glad for your fakes, that I was not there (to the intent ye may believe menertheleffe, let vs go with him.

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16 Then faid Thomas, which is called Didymus, vnto his fel-

low difeiples, Let vs also goe, that we may die with him. 17Then when lesus came, he found that he had lien in the grane

foure dayes already.

1 That is 18 (Now Bethany was nigh wnto Hierufalem, about fifteene about two furlongs off:

19 And many of the Tewes came to Martha and Mary, to com-

fort them concerning their brother.

20 Then Martha affoone as the heard that lefus was comming.

went and met him: but Mary fate still in the house.

1 Then said Martha unto Lesus, Lord, if thou hadst bene here,

my brother had not died.

22 But I know that euen now, what souer thou wik aske of

God, God willgine it thee.

23 Ichisfaith vnto her,thy brother shall rife againe.

Luk. 14. 24 Martha faith unto him, * I know that he shall rise againe in the refurrection at the last day.

cha. 5.29. 25 Iesus sayd vnto her, I am the resurrection and the *life:

* Chap. hee that beleeueth in mee, though hee were dead, yet shall

6.35. he line.

26 And whofoever liueth and beleeueth is me, shall never die.

27 She faith vnto him, Yea Lord, I beleeve that thow art the Chrift the Son of God, which should come into the world.

And when the had to faid, the wenther way, and ealled
Mary

Mary her fifter fecretly, faying, The Mafter is come, and calleth for thee.

29 Alipone as the heard that, thee arofoquickely, and came

30 Now lefts was not yet come into the towne, but was in that place where Martha met him.

31 The lewes then which were with her in the house, and comforted her, when they saw Mary that she arose up hastily, and went out, followed her, saying. She goeth out vnto the grane, to weepe there.

32 Then when Mary was come where Ielus was, and faw hims the fell down at his feet, sying vnto him, Lord, if thou hadft benehere, my brother had not died.

33 When lesustherefore saw her weeping and the lewes atfo weeping which came with her, he groned in the Spirit, and t was troubled.

† was troubled, † Gr. hee
34 And faid, Where have ye laid him? They fay vnto him, troubled
Lord, come and fee. himselfie.

35 lefus wept.

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36 Then faid the Lewes, Behold, how he loued him.

. 37 And some of them said, Could not this man, * which o- * Chappened the eyes of the blind, have caused that even this man 9.6. should not have died?

38. lefastherefore againe groning in himfelfe, commeth to the

graue, It was a cane, and a ftone lay vponit.

39 Icius faid, Take ye away the ftone, Martha the fifter of him that was dead, fayeth vnto him, Lord, by this time he ftinketh: for hath beene dead foure dayes.

40 lefus faith vnto her , Said I not vnto thee , that if thon

wouldest beleeve, thou houldest fee the glory of God?

41 Then they tooke a way the ftone from the place where the dead was laid. And lefus lift up his eyes, and faid, Father, I thanke thee, that thou half heard me.

42 And I knew that thou hearest mealwayer a but because of the people which stand by, I said it, that they may be leeve that

thou haft fent me.

43 And when he thus had spoken, he cryed with a loud voice,

Lazares, come foorth.

44 And he that was dead, came foorth, bound hand and foot with graue riothes: and his face was bound about with a napkin, Ichuslaith unto them, Loofe him, and let him goe.

45 Then many of the lewes which came to Mary, and had

feene the things which lefts did beleeved on him.

46 But fome of them went their waies to the Pharikes, and

gold them what things lefus had done.

47 Then gathered the chiefe Priests and the Pharifees a connectl, and faid, What doe we? For this man doeth many miracles.

以 sm. 为于自己的政策的政策,他们可以

48 If we let him thus alone, all men will beleeve on him, and the Romanes shall come, and take away both our place and

nation.

Chap.

18.14.

49 And one of them named Caiaphas, being the high Priest that same yeere, said water them, Ye know nothing at all,

50 * Nor confider that it is expedient for vs , that one man should die for the people, and that the whole nation perish not.

51 And this spake hee not of himselfe: but being high Priest that yeere, he prophesied that Iesus should die for that nation:

52 And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day foorth they tooke counfell together

for to put him to death.

54 Ielia therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Passeouer was nigh at hand, and many went out of the countrey up to Hierusalem before the Passeouer

to purific themselues.

56 Then sought they for Ichos, and spake among themselves as they stood in the Temple, What thinke yee that he will not some to the feast?

57 Now both the chiefe Priests and the Pharifees had given a commandement, that if any man knew where he were he should show it, that they might take him.

CHAP XII.

refusexculate Mary anothering bis feet. 9 The people flocke to fee Lazarus and the big b Prints consult to kill bims.

Then lesus, fixe daies before the passconer came to Bethany, where Lazarus was, which had beene dead, whom he raised from the dead.

2 There they made him a supper, and Martha served : but Lazarus was one of them that fate at the table with him.

3 Then tooke Mary a pound of oyntment of Spikenard, very costly, and anointed the fect of lesus, and wiped his feete with her haire a and the house was filled with the odour of the oyntment.

4 Then faith one of his Disciples, Indas Iscariot, Simons foune

Sonne which should betray him,

5 Why was not this ointment fold for three hundred pence,

aud ginen to the poore?

6 *This he faid : not that he cared for the poore: but be- * Chapcause he was a thiese, and had the bag, and bare what was put 13,29, therein.

7 Then faid Iefus, Let heralone, against the day of my bury-

ing hath the kept this.

8 For the poore alwayes ye have with you : but me ye have

nocalwayes.

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9 Much people of the Iewes therefore knew that hee was there: and they came, not for Iclus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 | But the chiefe Priefts confulted, that they might put

Lazarus alfe to death,

11 Because that by reason of him many of the Iewes went a-

way and beleened on lefus.

113 ¶* On the next day, much people that were come to 21.8. the feaft, when they heard that I clus was comming to Hiera-

13 Tooke branches of palme trees, and went foorth to meete him, and cried, Hofanna, bleffed is the King of Ifrael that commeth

in the Name of the Lord.

14 And lefus, when he had found a young affe, fate thereon, as

it is written.

15 * Feare not daughter of Sion; behold, thy King commeth, * Zach.

ficting on an affescolt.

16 These things understood not his disciples at the first but when Ichis was glorified, then remembred they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, when hee called Lazarus out of his grave, and raifed him from the dead, bate

record

18 . For this cause the people also met him, for that they heard

that he had done this mirrele.

19 The Pharifees therefore faid among themselues, Perceiue ye how ye preuaile nothing? Behold, the world is gone after him.

20 And there were certaine Greekes among them, that

came vp.to worthip at the feast:

21 The same therefore to Philip, which most Bethfaids of Galilee, and defired him faying, Sir, wer would fee lefas.

N a

as Philip

22 Philip commeth and telleth Andrew; and againe Andrew and Philip told Iefus.

23 And lefus answered them, faying, The houre is come, that

the Some of man should be glorified.

24 Verely, verely I fay vnto you, Except a corne of wheat fall into the ground, and die it abideth alone: but if it die, it bringeth forth much fruit.

Mat. 10 39.

25 * He that loueth his life shall loofe it : and he that hateth

his life in this world, stall keepe it unto life eternall.

36 If any man ferue medet him follow me, and where I am. there thall also my teruant be: If any man ferue me, him will my Father honour.

27 Now is my fonle troubled, and what shall I fay? Father, faue me from this houre : but for this cause came I voto this

28 Father glerifie thy Name. Then came there a voyce from heaven, faring, I have both glorified it, and will glorifie it againe.

29 The people therefore that flood by, and heard it, faid, that

it thundered:others faid, An Angel spaketo him,

30 Jefus answered, and faid, This voyce came not because of me, but for your fakes.

31 Now is the judgement of this world a new shall the prince

of this world be caft ont.

32 And I,If I beelifted up from the earth, will draw all men wnte me.

33 (This he faid fignifying what death he should die)

*PGI. £10.4.

34 The people answered him, * We have heard out of the Law, that Ghrift abideth for ever; and how faieft thou, The Sunne of man must be lift up? Who is the Sonne of man?

35 Then Iesusfaid vnto them , Yet a little while is the light with you: walke while ye have the light, left darkeneffe come vpen you : for he that walketh in darkenesse, knoweth not whither he goeth.

36 While ye have light, beleeve in the light, that ye may be the children of light. Thefe things spake Iches, and departed, and

did hide himfelfe from them.

37 T But though he had done fo many miracles before them.

yet they beleened not on him:

38 That the faying of Elaiss the Prophet might be fulfilled, which he spake, * Lord, who hath beleeved our report? and to whom hath the arme of the Lord bene revealed?

* Efai. 53.1.rom. 39 Therefore they could not beleeve, because Esais said 10.16.

againe,

40 * He

40 * He bath blinded their eyes, and hardened their beare, * Mat. 1 3 that they should not see with their eyes, nor understand with 14-their heart, and be connerted, and I should heale them.

41 These things said Esaias, when he saw his glory, and spake

of him.

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42 Thenerthelesse among the chieferulers also many beleeved on him; but because of the Pharises they did not confesse him, lest they should be put out of the Synagogue.

43 *For they loued the praise of men, more then the praise of " Cha. S.

God.

44 Tefus cried and faid, He that beleeueth on me, beleeneth not on me, but on him that fent me.

45 And he that feeth me feeth him thatfent me.

46 *I am come a light into the world, that wholeeuer be. * Chap. 3 lecueth on me should not abide in darkenesse.

47 * And if any man heare my words, and beleeve not, I * Chap. 3 indge him not; for I came not to indge the world, but to faue 17,

the world.

48 He that rejecteth me, and receipeth not my words, hath one that judgeth him: * the word that I have spoken, the same shall * Mar. 16, and so him in the last day.

49 For I have not spoken of my selfe; but the Father which sent me, he gave me a commandement what I should say, and

what I fhould freake.

50 And I know that his commandement is life enerlaftings whatformer I speake therefore, enen as the Father said water me, so I speake.

CHAP. XIII.

I felus mashing the disciples sect., 14 exhauteth to hamility and charity, 18 sortetieth that Indas should betray him, 36 and Peter deny him.

Ow before the feaft of the Paffeouer, when Iesus knew * Mat. 26; that his houre was come, that he should de art out of this aworld vnto the Father, having loved his owne which were in the world, he loved them vnto the end.

2 And supper being ended (the deuill having now put into

3 Lefus knowing that the Father had ginen all things into his hands and that he was come from God, and went to God:

4 He rifeth from inpper, and laid alide his gorments, and sooke

a towell, and girded himfelfe.

5 After that he powreth water into a bason, and began to wash the disciples secte, and to wipe them with the tower where-with he was girded.

N 4

6 Then

4 Then commets he to Simon Peter 1 and Peter faith who him, Lord, docft thou wash my feet?

7 lefus answered, and faid vinco him, What I doe, thou

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knowest not now, but thou shalt know he reafter.

8 Peter faith with him, Thou shalt never wash my feete.
1 -efus answered him, If I wash chee not thou hast no part with me.

9 Simon Peter Saith vnto him, Lord, not my feet onely, but

also my hands and my head.

10 lefus faith to him. Hee that is washed, needeth not faueto wish his seet, but is cleane enery whit: and ye are cleane, but not all.

II For he knew who should betray him, therefore faid he,

Ye are not all cleane.

12 So after he had washed their feet, and had taken his garments, and was fet downe agame, he faid vnto them, Know ye what I have done to you?

13 Ye calline Mafter and Lord, and ye fay welsfor so I am.

also ought to wash one mothers feet.

15 For I have given you an example, that ye fhould doe, as I have done to you.

16 * Verely, verely I fay ento you, the feruant is no greater then his lord, neither hee that is fent, greater than hee that fent him.

17 If ye know these things, happy are ye if yee doe them.

18. I speake not of you all, I know whom I have chosen:

* Pfal. 41. but that the Scripture may be fulfilled, * He that exceth bread

no. with me, hath lift up his heele against me.

19 | Now I tell you before it come, that when it is come to

20 * Verely verely I fay vnto you, he that receineth whomfocuer I fend, receineth me : and he that receineth mee, receineth

him that fent me.

* Mat.10.

Or, from

Mat.10

* Mat 36

hence

mth.

40.

31.

24.chap.

21 *When Iesus had thus said, hee wastroubled in Spirit, and testified, and said, Verely, verely I say voto you, that one of you shall betray me.

22 Then the the disciples looked one on another, doubting of

whom he fpake.

23 Now there was leaning on lefus bolom one of his difair ks, whom lefus loued.

24 Simon Peter therefore beckened to him, that he should after who it should be of whom he spake.

25 Hethen lying on lefts break, faith vute him Lord who left? 34 lefts

26 Tefus answered He it is to whom Ishall give a from when I or more I have dispedit. And when he had dipped the fop, he game it to fett. Judas Ifcariot the fon of Simon.

27 And after the fop, Satan entred into him, Then favd Isfas

ynto him, That thou doeft, doe quickly.

28 Now no man at the table knew, for what intent he spake

this voto him.

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29 For some of them thought, because Indas had the bagge, that lefus had fayd wnto him, Buy these things that wee have need of against the Feast: or that he should give something to the poere.

30 He then having received the lop, went immediately ontrand

it was night.

31 Therefore when he was gone ont, lefin faid, Now is the

Son of man glorificd; and God is glorified in him.

32 If God be glorified in him. God shall also glorific him in

himselfe, and thall straightway glerifie him.

33 Little Children.yet a little while I am with you. Ye shall feeke me, and as I faid vnto the lewes, whether I goe, ye cannot " Chap. come: lo now I fay to you.

34 * A new commandement I give vnto you, That yee * Chap. loue one another, as I have loued you, that ye also love one an- 15.17.

other.

35 By this shall all men know that ye are my disciples, if ye 18. Liohn.4 haue love or e to another.

56 Simon Peter faid vnto hun, Lord whither goeft thou? 11. Lefus answered him, Whither I goe, thou sanft not follow me now: but then thatt follow me afterwards.

37 Peter faid voto him, Lord, why cannot I follow thee now?

* Mat. 26 I will * lay downe my life for thy fake. 38 Ichisanswered him. Will thou lay downe thy life for my 33. lake? Verely, verely I fay voto thee, the cocke thall not crow, till thou halt denied me thrice.

CHAP. XIIII.

1 Christ comforteth his disciples, 6 professith himselfe the Way, the trueth and the Life and one with the Father

Et not your heart be troubledt yee beleeue in God, beleeue

alfo in me.

3 In my fathers house are many mansions; if it were not fo, I would have told your goe to prepare a place for you.

3 And if I goe and prepare a place for you, I will come againes and receive you ento my felfe, that where I am, there may ye

And whether I goe, ye know, and the way ye know.

4 Thomas

5 Thomas faith ento him, Lord, we know not whither thon goeff and how can we know the way?

Ichis faieth vnto him, I am the Way, the Trueth, and the

Life:no man commeth vnto the Father, but by me.

7 If ye had knowen me.ye (hould) and knowen my Father alfor and from hencefooth, ye know him, and have feenehim.

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8 Philip faith vinto him, Lord, flew vs the Father, and it fuf-

ficeth vs.

- 9 left sfayeth unto him, Hane I beene fo long time with you, and yet haft thou not knowen me Philip? He that hath feene ne, hath feene the Father, and how fayeft thou then, Shew vs the Father?
- 10 Beleeuest thou not that I am in the Father and the Father in me? I he words that I speake vnto you, I speake not of my selfe, but the Father that dwelleth in me, he doeth the workes.

Beleeve me that I am in the Father, and the Father in me;

or elfe beleeue me for the very workes fake.

12 Verily, verily I say unto you, he that beleeueth on me, the workes that I doe shall he doe also, and greater workes then these shall he doe because I goe unto the Father.

* Matth.

10r,0r.

phanes.

73 * And whattoever ye shall aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shallaske any thing in my Name, I will doe it.

15 TIf ye love me, keepe my commandements.

16 And I will pray the Father, and he shall give you another

Comforter, that he may abide with you for ever-17 Exercise Spirit of trueth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shalbe in you.

18 I will not leave you comfortle fie. I will come to you.

19 Yet a little while and the world feeth me no more, but ye

fee me: because I live, ye shall live also.'

20 At that day ye shall know, that I am in my Father, and you

in me, and I in you.

21 He that hath my commandements, and keepeth them, he it is that loueth me and he that loueth me, shalbe loued of my Father, and I will loue him, and will manifest my selfe to him.

22 Indas faith wato him, Not Ifcariot, Lord, how is it that thou wilt manifeft thy felfevento vs and not vnto the world?

23 Iclus and sered, and faid unto him, If a man loue me, he will keepe my words and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loudly me not, keepeth not my fayings, and the word

word which you heare, is not mine, but the Pathers which fent me.

25 Thefe things have I spoken vote you, being yet present

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26 But the comforter, which is the holy Ghoft, whom the Father will fend in my Name, he shall teach you all things, and bring all things to your remembrance, whatfocuer I have faid ynte yeu.

27 Peace I leave with you, my peace I give wnto you, not as the world gineth, give I vnto you:let not your heart be troub-

led, neither let it be afraid.

28 Ye have heard how I faid onto you, I goe away, and come againe vnto you. If ye loued me, ye would reioyce, because I faid, I go vnto the Father: for my Father is greather then I.

29 And now I leave told you before it come to passe, that

when it is come to paffe, ye might beleene.

30 Hereafter I will not talke much with you & for the prince

of this world commeth, and hath nothing in me.

31 But that the world may know that I love the Father : and as the Father gaue me commandement, even fo I do: Arife, let vs goe hence.

CHAP. XV. I The consolation and mutuall lone betweene Christ and bis members, under the parable of the Vine. 18 Comfort in per-Cecution.

Am the true Vincand my Father is the husbandman.

* Mat.I & 2 * Enery branch in me that beareth not fruit, he taketh 13. away : and every branch that beareth fruit, he purgeth it, that it

may bring foorth more fruit. 3 * Now ye are cleane through the word which I have spoken * Ich. 13

vnto you.

4 Abide in me, and I in you: As the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can ye except it abide in me.

5 I am the Vine ye are the branches : He that abideth in me, 10, feneand I in him, the fame bringeth foorth much truits for | without redfrom

me ye can do nothing.

6 If a man abide not in me, he is eaft forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall aske

what ye will, and it thalbe done vnto you.

8 Herein is my Father glorified, that ye beare much fruit, fo half ye be my disciples.

9 As the Pather hath loued me, fo have I loued vouscontinue ye in my loue.

I . If ye keepe my commandements, ye shall abide in my love. even as I have kept my Fathers commandements, and abide in hisloue.

II. Thefe things have I fooken vnto you, that my ioy might

remaine in you, and that your joy might be full.

* Chap. 12 * This is my commandement, that ye love, one mother, as 13.34. I have loved you.

1. thef. 4. 13 Greater love bath no man then this that a man lay downe

9. 1 John his life for hisfriends.

3.11.

14 Ye are my friends, if ye doe, what feever I command you.

15 Hencefoorth I call you not fervants, for the fervant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made knowen

vnto you.

Mat. 28 16 Ye have not chefen me, but I have chofen you, and * or-19. deined you, that ye should goe and bring foorth fruit, and that your fruit should remaine : that whatsoener ye shall aske of the Father in my Name, he may give it you.

17 Thele things I command you, that ye lone one another. 18 If the world hate you, ye know that it hated me before it

hated your.

19 If ye were of the world, the world would leve his owne: But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Cha.13

16.mat.

10,24.

chife.

20 * Remember the word that I faid vnto you. The fervant is not greater then the lord : if they have perfecuted me, they will also persecute you : if they have kept my faying, they will keepe yoursalfe.

21 But all these things will they doe ynto you for my Names

fake, because they know nothim that fent me.

23 If I had not come, and fooken water them they had not had Or,ex. fin:but now they have no | cloke for their finne.

23 He that hateth me, hateth my Father alfo.

24 If I had not done among them the workes which no other man did they had not had fin : but now have they both feene and hated both me and my Father.

25 But this commeth to passe: that the word might be fil-* P[al. 35. filled that is written in their Law, * They hated me without a

* Chap. canfe .

26 * But when the Comforter is come, whom I will fend ynto \$ 4.26. you from the Father, men the Spirit of trueth, which proceedeth loke 24. from the Father, he thall testibe of me. 450

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CHAP, XVI.

27 And ye also shall beare witnesse, because ye have bene with me from the beginning.

CHAP. XVI.

I Chrife comforteth his Disciples against tribulation, by the prorate of the bob Ghoft, and by his owne refurrection and afcension. 23 Prayers in Christs Name acceptable to the Father.

Hefethings have I spoken vnto yon , that ye should not be

_ offended.

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2 They shall put you out of the Synagogues: yea, the time commeth, that wholoeuer killeth you, will thinke that he doth God service.

3 And thefe things will they doe vnto you because they have not knowen the Father, nor me.

4 But these things have I told you that when the time shall come, ye may remember, that I told you of them. And these things I faid not vnto you at the beginning, because I was with you.

5 But now I goe my way to him that fent me, and none of you

alketh me, Whither goeft thou?

6 But because I have said these things vnto you, forrow hath

filled your heart. Neuertheleffe, I tell you the trueth, it is expedient for you that I goe awaysfor if I goe not away, the comforter will not come

ento you but if I depart, I will fend him ento you. 8 And when he is come, he will reproue the world of fin, 107,000

and of righteonfne ffe, and of indgement.

9 Of im, because they beleeve not on me.

10 Of righteoulnelle, because I go to my Father, and ye see me

11 Of indgement, because the Prince of this world, is indged.

- 12 I have yet many things to fay vnto you, but ye cannot beare them now.
- 13 Howbeit, when ho the fpirit of troeth is come, he will guide you into all tracth: for he shall not speake of himselfe : but whatfoeuer he thall heare that he shall fpeake, and he will shew you things to come.

14 He shall glorific me, for he shall receive of mine, and shall

thew it wite you.

15 All things that the Father hath, are mine : therefore fayd that he shall take of mine, and shall thew it vinto you.

16 A little while and iye shall not fee me : and againe a little while, and ye shall fee mesbecause I go to the Father.

17 Then faid some of his Disciples among themselves, What

is this that he faith write vs. A little while, and ye shall not fee me; and againe, a little while and ye shall see me; and because I goe to the Father?

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18 They faid therefore. What is this that he faith, A litle while?

we cannot tell whathe faith.

19 Now lesis knew that they were desirous to aske him, and said vnto them, Doe ye enquire among your selves of that I said, A little while, and ye shall not see me; and againe, A little while, and ye shall see me?

20 Verely, verely I say wate you, that ye shall weepe and lament, but the world shall rejoyce: And ye shall be forrowfull, but

your forrow shall beturned into ioy.

21 A woman, when the is in trauaile, hath forrow, because her house is come: but a floore as the is deliuered of the childe, the remembrath no more the anguish, for iou that a man is botne into the world.

22 And ye now therefore have forrow; but I will fee you againe, and your heart shall rejoyce, and your joy no man taketh

from you.

Matth.

23 And in that day ye shall aske me nothing: "Verily, verily I

7.7. say onto yeu, Whatseeuer ye shall aske the Father in my Name; he will give it you.

24 Hitherto have ye asked nothing in my Name:asko,and ye

shall receive that your joy may be full.

25 These things have I spoken vnto you in proverbes: the time commeth when I shall no more speake vnto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall aske in my Name: and I say not whto

you that I will pray the Father for you:

27 For the Father himfelfe Loueth you, because ye have loued me, and have believed that I came out from God.

28 I came foorth from the Father, and am come into the worlds

againe, I leave the world, and goe to the Father.

29 His difciples faid vnto him, Loe, now speakest thou plainly,

and peakeft no f proucrbe.

30 Now are we fure that thou knowell all things, and needeft not that any man thould after thee: By this we believe that thou camelt foorth from God.

31 Ichsanfwered them, Doe ye now beleene?

32 * Behold, the houre commeth, yea is now come, that ye shall be scattered, every man to him owne, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken voto you, that in me ye might have peace, in the world ye shall have tribulation but be of good cheare, I have overcome the world.

CHAP.

* Matth . 26.; 1.

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I Christ prajeth to his Father to glorifie him. 6 To preferre his Apostes it in vesty, 17 and trueth, 20 to glarifie theme, and all other beleiners.

Hele words spake lesus, and lift up his eyes to heanen, and faid, Father, the houre is come, glorifie thy Some, that thy

Sonne also may glorifie thee.

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2 * As thou half given him power ouer all fielh, that he should * Mat, 28 gine eternall life to asmany as thou haft given him. 3 And this is life eternall, that they might know thee the only

true God, and lefus Christ whom thou hast sent.

4 I have glorified thee on the earth'I have finished the worke

which thou gaueft me to dec.

5 And now, O Father glorific thou me, with thine owne felfe with the glory which I had with thee before the world was.

6 I have manifested thy Name vnto the men which thou gauest me ont of the world, thine they were, and thou gauest them me; and they have kept thy word.

7 Now they have knowen that all things what focuer theu haft

given me, arc of thee.

8 For I have given voto them the words which thou gave ft me, and they have received them, & have knowen furely that I come & Chap. out from thee, and they have believed that thou didft fend me.

9 I pray for them, I pray not for the world: but for them which

thou haft given me for they are thine.

10 And all mine are thine, and thine are mine; and I am glori-

fed inthem.

II And now I am no more in the world, but thele are in the workfaud I come to thee. Holy Father, keepe through thine own Name, those whom thou hast ginen me, * that they may be one, * Plal. as we are.

12 While I was with them in the world, I kept them in thy Name : those that thou gauest me, I have kept, and none of them is lest, but the sonne of perdition : that the Scripture might be fulfilled.

13 And now come I to thee, and thefe things I speake in the world, that they might have my joy fulfilled in themselves

14 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world-

15 I pray not that thou fhouldest take them out of the world, but that the fhouldest keepe them from the enill.

16 They are not of the world, even as I am not of the world. 17 Sanctific them through thy trueth: thy word is trueth.

18 As thou haft fent me Into the world: euen fo haue I alfo fent theminto the world.

19 And

S. JOHN.

19 And for their fakes I fanctifie my felfe, that they also might

h fantti. And.

20 Neither pray I for these alone; but for them also which shall beleeve on methrough their words

21 That they all may be one as thou Father art in me, and I in thee, that they also may be one in withat the world may beleeve that thou half sent me.

22 And the glery which thou gauest me. I have given them,

that they may be one even as we are one:

33 I in them, and thou in me, that they may be made perfection one, and that the world may know that thou haft fent me, and haft loued them, as thou haft loued me.

& Chap.

24 *Father, I will that they also whom thou hast ginen me, be with mee where I am, they may behold my glory which thou hast ginen me: for thou louedst me before the foundation of the world.

25 O right cous Father, the world hath not knowen thee, but I have knowen thee, and thele have knowen that then haft feet me.

26 And I have declared into them thy Name, and will declare it that the love wherewith them haft leved me, may be in them, and I in them.

CHAP. XVIII.

2 Judas betrayeth lesus. 6 The officers fall to the ground. 12 lejust is taken and led unto Annas and Casphas, 28 arasgued before Pulate.

* Mat. 26
When I clus had Doken these words, * he wert soorth with his distribes over the brooke Cedron, where was a garden, into the which he entred and his distribes.

2 And Iudas allo which betrayed him, knew the place : for Ie-

fins oftimes reforted thither with his disciples.

Mat.26

3 * Indas then having received a band of men, and officers from the chiefe Priefts and Pharifees, commeth thither with lanternessand torches, and weapons.

4 Iefus therefore knowing all things that fhould know your

him, went forth and faid vito them, Whom feeke ye?

5 They answered him, less of Nazareth, less saith vnto them, I am he. And Iudas also which betrayed him, stood with them.

6 Affoone then as he had fayd vote them, I am he, they went

backward, and fell to the ground.

7 Then asked he them againe, Whom seeke ye? And they said, Ichis of Nazareth.

8 Ichus answered, I haue told you that I am he : If therefore ye fecke me, let these goe their way :

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That the faving mighe be fulfilled which hee fpake . * Of * Chap. 17.12.

them which thee gaven me have I lost none,
to Then Simon Peter having a tword, drew it, and finete the
high Pricats ferware, and cut off his right eare; the ferwares name was Malchus.

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II Then faid lefus vnto Peter, Put vp thy fword into the fheath: the cup which my Father bath given me, shall I not drinke it?

12 Then the band and the captaine, and officers of the lewes. tooke lefus, and bound him.

13 And led him away to Annas first, (for he was father in law to Cataphan) which was the high Priest that same yeere.

14 * Now Caiphas was he which gave counfell to the lewes, that it was expedient that one man thould die for the people.

fent fhriR 15 4 And Simon Peter followed lefus, and fo did another bound windisciple: that disciple was knowen vnto the high Priest, and went 10 (aiain with lefus into the palace of the high Prieft. phas the

16 But Peter flood at the doore without. Then went out that other disciple, which was knowen unto the high Priest, and spake unt o her that kept the doore, and brought in Peter.

17 Then faid the dame of that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He faith, I am not

* Matt. 18 And the fernants and officers frood there, who had made 2 26.38. fire of coales (for it was cold) and they warmed themselves, and Peter flood with them, and warmed himlelfe.

19 The high Priest then asked leius of his disciples, and of

his doctrine. 20 Ielus answered him, I spake openly to the world, I ener taught in the Synagogue, and in the Temple, whither the lewes alwayes refort and in fecret have I faid nothing :

21 Why afkeft thou me? Afke them which heard me, what I

have faid voto them; behold, they know what I faid. 22 And when hee had thus froken, one of the officers which flood by, ftrocke lelus | with the palme of his hand, laying, An-

Swerest thou the high Frielt fo? 23 lefus answered him, If I have spoken euill, beare witnesse of

the cuill: but if well, why lmiteft thou me? 24 * Now Annas hadfent him bound unto Caiaphasthe high

Prieft. 35 And Simon Peter flood and warmed himfelfe: * They faid therefore vnto him, Art not thou also one of his disciples? He de-

nied it and laid, lam not. 26 Oue of the fervants of the high Priefts being his kinlemen whole care Peter cut off) lath , Did not I feethee in the garden with him?

education of sand as 15 fyrds bas beed 27 Piter

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* Chap.

II 50.

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Annas

S. IOHN.

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27.2.
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Actes
20,18.

* Matth.

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* Matt.

37.11.

27 Peter then denied againe, and immediatly the cocke erew, 28 9 * Then led they lesis from Caiaphas who the half of indgement: And it was early, * and they themselves went not into the indgement half, lest they should be defiled; but that they might eat the Passeover.

29 Pilate then went out vnto them, and faid, What accufation

bring you againft this man?

30 They answered, and faid vnto him, If he were not a male-

factour, we would not have delivered him vnto thee.

31 Then faid Pilate vnto them, Take ye him, and indge him according to your Law. The lewes therefore faid vnto him, it is not lawfull for vs to put any man to death.

32 *That the faying of Telus might be fulfilled which he f ake

fignifying what death he should die.

33 * Then Pilate entred into the Indgement half againe; and called Iesus, and faid vnto him, Art thou the King of the Iewes?

34 Iefus answered him, Sayelt thou this thing of thy selfe? or

did otherstell it thee of me?

35 Pilate answered, Am I a lew? thine owne nation, and the chiefe Priefts have delivered thee who me: What half thou done?

36 Ielis answered, My kingdome is not of this world: if my kingdome were of this world, then would my ferunts fight, that I should not be delicered to the Tewes: but now is my kingdome

not from hence.

37 Pilate therefore faid vnto him, Art thou a King them left's answered, Thou sayest that I am a King. To this end was I borne, and for this canse came I into the world, that I should be are witnessee vnto the trueth: every one that is of the trueth, heareth

my voyce.

38 Pilate faith voto him, What is tructh? And when he had faid this, he went out spane voto the lewes, and faith voto them, I finde to him no fault at all.

* Mattt.

39 * But ye haue a cuftome, that I should release vinto you one at the Passcourer wil ye therefore that I release who you the King of the Iewes?

* Actes 3.14. 40 Then cried they all againe, faying, Not this man, but Barabbas, Now Barabbas was a robbber.

CHAP. XIX.

I Christ is sourged, crowned with thornes, and beaten, 16 Deliwered to be crueified. 18 He dieth. 38 We is biored.

* Matt.

Hen Pilate * therefore tooks led's and lowered him.

2 And the fouldiers platted a crowne of thornes, and plus
it on his bead, and they put on him a purple robe,

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3 And faid, Haile King of the Lewes: and they finete him with

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4 Pilate therefore went forth agains, and faith vuto them, Behold, I bring him forth to you, that you may know that I finde no fault in him.

5 Then came lefus forth, wearing the crowne of thornes, and the purple robe : and Pilate faith unto them, Behold the man.

6 When the chiefe Priests therefore and Officers saw him, they cried out, saying, Crueisie him, crueisie him. Pilate saith wnto them, Take ye him, and crucisie him: for I sinde no fankt in him.

7 The Iewer answered him, We have a Law, and by our Law, he ought to die, because he made himselfe the, Sonne of God.

8 When Pilate therefore heard that faying he was the more afraid.

9 And went againe into the indgement hall, and faith vnto Icfus, Whence art thou? But Icfus gaue him no answere.

To Then faith Pilate vnto him, Speakest thou not vnto mee? Knowest thou not, that I have power to crucisie thee, and have power to releasethee?

18 Icino answered, Thou couldest have no power at all against me, except it were given thee from about a therefore he that delinered me ynto thee hath the greater sinne.

12 And from thenceforth Pilate fought to release him: but the Iewes cried out, saying, If thou let this man goe, thou art not Cesars friend; whoseener maketh himselfe a King, speaketh against Cesar.

13 When Pilate therefor heard that faying, he brought lefus foorth, and fate downe in the judgement feat, in a place that is called the Pauement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the Paffcouer, and about the fixt houre; and he faith vnto the Iewes, Behold your King.

15 But they cried out, Away with him, away with him, crucifie him. Pilate faith vnto them, Shall I crucifie your King? The chiefe Priests answered, We have no King but Cefar.

16 * Then deliuered he him therefore vato them to be cruei- * Mattha.
feed: and they tooke Iesus, and led him away.
27.31.
17 And he bearing his crosse, went forth into a place called the

place of a ficult, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either fide one, and lefus in the midft.

vo q And Pilate wrote a title, and put it on the croff. And the writing was, 1 ESVS OF NAZARETH, THE KING OF THE IEWES.

S. LOHN.

20 This title then read many of the Iewes: for the place where Ielus was crucified, was nigh to the city, and it was written in Hebrew, and Greeke, and Latine.

21 Then faid the chiefe Priests of the Iewes to Pilete, Write not, The King of the Iewes: but that he faid, I am King of the

lewes.

. 22 Pilate answered, What I have written, I have written.

* Matt. 23 ¶ * Then the fouldiers, when they had crucified lefus, tooke
27.35. his garments, (and made four parts, to every fouldier a part) and
10r, also his coat: Now the coat was without scame, I woven from the

wrought. top throughout.

*Pfal. but cast lots for it, whose it shall be, * that the Scripture might be fulfilled, which saith, They parted my raiment among them, and formy velture they did cast lots. These things therefore the souldiers did.

Or,Cle-

9.24,

* Pfal.

69.12.

25 ¶ Now there stood by the cross of lelus, his mother, and his mothers fifter, Mary the wife of [Cleophas, and Mary Mag-dalene.

26 When lefus therefore faw his mother, and the disciple standing by, whom he loued, he faith vitto his mother, Westan, behold thy some.

27 Thenfaith he to the disciple, Behold thy mother And from

that houre that disciple tooke her vato his owne home.

28 TAfter this, lefus knowing that all things were now/ac-complished, * that the Scripture might be fulfilled, faith, I thirst.

39 Now there was fet a vessell full of vineger: And they filled a spunge with vineger, and put it vpon hystope, and put it to his mouth.

30 When lesis therefore hadreceived the vineger, he laid, It is smithed, and he bowed his head, and gave up the ghost.

31 The Lewes therfore, because it was the Preparation, that the bodies should not remaine upon the crosse on the Sabbath day (for that Sabbath day was an high day) befought Pilate, that their legs might be broken, and that they might be taken away.

32 Then came the fouldiers, and brake the legs of the first, and

of the other, which was crucified with him.

33 But when they came to lefus, and faw that hee was dead already, they brake not his legs.

34 But one of the fouldiers with a speare pierced his fide, and

forthwith came there out blood and water.

35 And he that faw it, bare record, and his record istrue, and he knoweth that he faith true, that ye might beleene.

26 For

36 For these things were done, that the Scripture should be & Norm. fulfilled, A bone of him shall not be broken. 9.12.exo.

37 * And againe another Scripture faith, They shall looke on 12.46.

* Pfal.

38 9 * And after this, loseph of Arimathea (being a disciple of 34.21. Icias, but fecretly for feare of the Iewes) belought Pilate, that he * Zach, might take away the body of Iesus, and Pilate gaue him leaue: 12.10. he came therefore, and tooke the body of Iesus. * Matth

39 And there came also Nicodemes, which at the first came 27.54. to Iesus by night, and brought a mixture of myrrhe and aloes, a-

bont, an hundred pound weight.

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40 Then tooke they the body of Iclus, and wound it in limen clothes, with the spices, as the maner of the lewes is to bury.

41 Now in the place where he was crucified, there was a garden, and in the garden a new fepulchre, wherein was never man yet layd.

42 There laid they lefus therefore, because of the lewes pre-

paration day, for the fepulchre was nigh at hand.

CHAP. XX.

I Mary commeth to the Sepulchre. 3 So doe Peter and John.
11 Jesus appeareth to Mary Magdalene, 19 and to his disciples.
24 Thomas his incredulitie and confession.

The *first day of the weeke, commeth Mary Magdalene early * Matth.

when it was yet darke, who the Sepulchre, and seeth the stone 28.1.mer.

taken away from the Sepulchre.

Then the runneth and commeth to Simon Peter, and to the other disciple whom Issue loved, and faith vnto them, They Chap. have taken away the Lord out of the Sepulchre, and we know 13.23.2 not where they have layd him.

3 Peter therefore wont forth, and that other disciple, and came to the Sepulchre.

4 So they ran both together, and the other disciple did outrus.
Peter, and came first to the sepulchre.

5 And hee stouping downe and looking in, saw the linnen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the Sepulchre, and feeth the linnen clothes lie,

7 And the napkin that was about his head, not lying with the linner clothes, but wrapped together in a place by it selfe.

8 Then went in also that other disciple which came first to the Sepalehre, and he saw, and beleeved.

9 For as yet they knew not the Scripture, that he must rife a-

O 3 10 Then

to Then the disciples went away againe vnto their owne home.

11 T But Mary flood without at the sepulchre, weeping: and as the wept, the stooped downe, and looked into the sepulchre,

12 And feeth two Angels in white fitting the one at the head, and the other at the feet, where the body of lefus had layen:

13 And they fay vnro her, Woman, why weepest thou? She saith vnto them, Because they have taken away my Lord, and I know not where they have layed him.

14 And when the had thus faid, the turned her felfe backe, and

Saw lesus standing, and knew not that it was lesus.

15 Iclus at th voto her, Weman, why weepeft thou? whom seekest thou? she supposed him to bee the gardiner, faith voto him, Sir, if thou have borne him hence, tell me where thou hast laied him, and I will take him away.

16 Iclusfaith vuto her, Mary. She turned her felfe, and faith,

vnto him, Rabboni, which is to fay, Mafter.

17 Iesus saith unto her, Touch mee not: for I am not yet ascended to my Father: but goe to my brethten, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

18 Mary Magdalene came and told the disciples that Thee had seene the Lord, and that hee had spoken these things vnto

her

* Marke 16.14. 19 ¶*Then the same day at evening, being the first day of the weeke, when the doores were shut, where the disciples were affembled for feare of the Iewes, came Icsus, and stood in the midst, and saith vntothem, Peace be vnto you.

20 And when he had to faid, he thewed vinto them his hands, and his fide. Then were the disciples glad, when they saw the

. .

21 Then faid lesisto them againe, Peace be vnto you: As my Father hith sentme, even so send I you.

22 And when he had faid this, he breathed on them, and faith

vnto them, Receive ye the holy Ghoft.

* Matt.

23 * Whose soener sinnes yee remit, they are remitted vnto them, and whose soener sinnes ye retaine, they are retained.

24 Thomas one of the twelve, called Dydimus, was not

with them when lefus came.

25 The other disciples therefore said vnto him, Wee have seene the Lord. But hee said vnto them, Except I shall see in his hands the print of the nailes, and put my singer into the print of the nailes, and thrust my hand into his side, I will not believe.

26 T And

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36 And after eight dayes, againe his disciples were within, and Thomas with them: Thomas me lesis, the doores being thus, and stood in the midstand said Peace be voto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my

fide, and be not faithleffe, but beleeving.

28 And Thomas answered, and faid voto him, My Lord, and

my God.

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29 Ielis faith ento him, Thomas, because thou hast feene me thou hast beleeued: blessed are they that have not some, and yet have beleeued.

30 ¶ * And many other figues truely did Ichis in the prefence

of his disciples, which are not written in this booker

31 But these are written, that ye might belocue that Iesus is the Christ the Son of God, and that beleeuing, ye might have life through his Name.

CHAP. XXI.

The Christ appearesh to his disciples being a filling. 12 Hee dinesh with them 2 15 Commandesh Peter to feed his lambes 2 18 and foreselvesh Peters death.

A Fter these things, lesus shewed himselfe agains to the disciples at the sea of Tiberias, and on this wile shewed he him-

felfe.

2 There were together Simon Peter, and Thomascalled Didymus, and Nathaneclof Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter faith vnto them, I goe a fi hing. They fay vnto him, We also goe with thee. They went forth and entred into a ship immediatly, and that night they caught authing.

4 But when the merning was now come . lefus frood on the

shore: but the disciples knew not that it was lefus.

5 Then Iefus faith onto them, | Children, hane ye any meat? | 07, Sire.

They answered him, No.

6 And he faid vato them, Cast the peton the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it, for the multitude of sishes.

7 Therefore that disciple whom less loued, saith vnto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord he girthis filhers coat vnto him, (for he was naked) and did cast himselfe into the sea.

8 And the other disciples came in a little ship (for they were not farre from land, but as it were two hundred cubites) drag-

ging the net with fithes.

A floane then as they were come to land, they faw a fire of coales

conles there, and fill layd therron, and bread.

to lefus faith voto them, Bring of the fift, which ye have

new caught.

It Simon Peter went up, and drew the nerto land ful of great filhes an hundred and fiftie and three; and for all there were lo many, yet was not the net broken.

12 Jelus faith vnto them , Come, and dine. And none of the chiciples durk afke him, Who are thou? knowing that it was

the Lerd.

13 Jefus then commeth, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Iches hewed, himlelfe to

his disciples, after that that he was risen from the dead.

15 \So when they had dined, Jefus faith to Simon Peter, Simon, sonne of Ionas, lowest thou me more then these? He faith vnto him, Yea, Lord thou knowest that I love thee. He faith vnto him. Feed my lambes.

16 He faith to him againe the fecond time, Simon, sonne of Ionas , louest thou me ? He faith vnto him , Yea , Lord , thou knowest that I love thee. He faith wate him, Feed my sheepe.

17 He faith vote him the third time, Simon fonne of Ionas, loneft thou me? Peter was grieved, because he faid voto him the third time, Louest thou me ? And he said vuto him, Lord, thou knowest all things, thou knowest that I love thee. Ichis faith vinto him Feed my theepe.

18 Verely, verely I fay wnto thee, when thou wast young thou girdedit thy selfe, and walkedit whither thou wouldeft : but when thou shalt bee old, thou shalt stretch footh thy hands, and another shall gird thee, and cary thee whither thou wouldest

19 This spake he', signifying by what death he should glorifie God. And when he had spoken this, he faith vnto him, Follow me.

30 Then Peter turning about feeth the disciple * whom Iefis loued, following, which also leaned on his breast at supper, and (aid, Lord, which is he that betrayeth thee?

21 Peter feeing him, faith to lefus, Lord, and what shall this man doe ?

22 Iefus faith vnto him, If I will that he tary till I come, what is that to thee? Follow then me.

23 Then went this faying abroad among the brethren, that that disciple should not die: yet lesus faid not vato him, He shall not die: but If I will that he tary till I come, what is that to thee?

24 This

Chap.

13.23.&

20,3.

24 This is the Disciple which tellifieth of these things, and wrote these things, and we know that his tellimony is true.

25 *And there are also many other things, which less did, the * Chap, which if they should be written enery one; suppose that even the 20.30, world it selfe could not contains the books that should be written, Amon.

THE ACTES OF THE

CHAP.

1 A repetition of part of Christs Historie, before and after his Passion. 9 Of his Ascension, 24 The Apostus choose Masthias in the place of Indas.



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HE former Treatise have I made, O Theophilus,
of all that Ielus began both to doe and teach;

2 Vitil the day in which he was taken vp. after that he through the holy Ghoft had given commandements with the Apolt les, whom he had cholen:

3 To whom also he showed himselfealine after his Passion, by many infallible proofes, being seene of them fourtie dayes, and speaking of the thing pertaining to the kingdome of God:

4 And | being affembled together with them, commanded | 07; them that they should not depart from Hierusalem, but wait for eating to the promise of the Father, * which sath he, ye have heard of me. gether

5" For Iohn truely baptized with water, but ye shall be bap- with the holy Ghost, not many dayes hence.

6 When they therefore were come together, they asked of *Luke him, saying, Lord, wik thou at this time restore against the king-24.49.

dome to Israel? *Matt.

7 And he faid voto them, It is not for you to know the times 3.11.
or the feafons, which the Father hath put in his owne power. * Cli

8 * But ye shall receive power after that the holy Ghost is 2.1.
come vpon you, and ye shall be witnesses vnto me, both in Hieru- 1 Or, the salem, and in all Iudea, and in Samaria, and vnto the vttermost power of the kely

9 * And when hee had poken these things, while they be Ghoff held he was taken yo, and a cloud received him out of their fight. comming

10 And while they looked fredfaitly toward heaven, as hee "pon) 83. went up, behold two men frood by them in white apparell, Luke

vp into heaven? This fame lefus which is taken vp from you into heaven? This fame lefus which is taken vp from you into heaven, shall so come in like maner, as yo have lecue him goe into heaven.

12 Then returned they voto Hierufalem, from the mount called Oliver, which is from Hierufalem a Sabbath dayes journey.

13 And when they were come in, they went vp into an vpper roume, where abode both Peter and James, and John, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James. the forme of Alpheus, and Simon Zelotes, and Indas the brother of lames.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of leins, and with

his brethren.

15 TAnd in those dayes Peter stood up in the mids of the difciples, and faid, (The number of namestogether, were about 6

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an hundred and twenty)

16 Men and brethren, This Scripture muft needs haue beene fulfilled, "which the holy Ghoft by the mouth of Danid spake before concerning Iudas, which was guide to them that tooke Icfus.

17 For he was numbred with vs, and had obtained part of this

ministery.

18 * Now this man purchased a field with the reward of iniquity, and falling headlong, hee burft afunder in the mids, and all his bowels gushed out.

> 19 And it was knowen vnto all the dwellers at Hierufalem infornuch as that field is called in their proper tongue, Aceldama,

that is to fay. The field of blood.

20 * For it is written in the booke of Palmes, Let his habitation be defolate, and let no man dwell therein: * And his | Bi-(hopricke let another take.

21 Wherefore of these men which have companied with vs all the time that the Lord lefus went in and out among vs,

22 Beginning from the baptiline of John, vnto that same day that he was taken up from vs, must one be ordained to be a witne fle with vs of his refurrection.

23 And they appointed two, Tofeph called Barfabas, who was

furnamed luftus, and Marthias.

24 And they prayed, and faid, Thon Lord, which knowest the hearts of all men, thew whether of their two thou haft chofen,

25 That he may take part of this ministery and Apostleship, from which Iudas by transcression fell, that he might goe to his owne place.

26 And they gave foorth their lots, and the lot fell vpon Matthias, and he was numbred with the eleuen Apostles.

CHAP. IL.

I The Apostles filled with the boly Ghost, and speaking diners last Inudes.

* Pfal. 41.9.

Matt.

27.7.

* Pfal. 69 26. + Pfal.

309.7. 107.

office,or charge.

quants, are admired by some, and desided by others, 14 whom Peter disprodueth. 37 He baptizeth those that were commerted.

Nd when the day of Pentecoft was fully come, they were

all with one accord in one place.

And fuddenly there came a found from heaven, as of a rulhing mighty winde, and it filled all the house where they were fitting.

3 And there appeared vnto them clouen tongues, like as of

fire and it fate vpon each of them.

4 And they were all filled with the holy Ghoft, and began to speake with other tongues, as the Spirit game them ytterance.

5 And there were dwelling at Hierusalem Lewes, deuout men,

out of every nation under heaven.

6 No v + when this was noiled abroad, the multitude came + Greeke. tagether, and were confounded, because that every man heard them freake in his owne language.

7 And they were all amazed, and marneiled, faying one to

another, Behold are not all these which speake, Galileans?

8 And how heare we every man in our owne tongue, wherein

we were borne?

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9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Afia,

to Phrygia, and Pamphylia, in Egypt, and in the parts of Libys, about Cyrene, and strangers of Rome, Iewes and Pro-Schytes.

II Cretes, and Arabians, we doe heare them speake in our

tongues the wonderfull workes of Gad.

12 And they were all amazed, and were in doubt, faying one to another, What meancth this?

13 Othersmocking, faid, These men are full of new wine.

14 T But Peter standing up with the eleven, lifeup his voice, and faid vnnto them, Yee men of ludea, and all ye that dwell at Hierusalem, bee this knowen vnto you, and hearken to my words:

15 For thefe are not drunken, as ye suppose, seeing it is but the third house of the day.

16 * But this is that which was spoken by the Prophet *Icel's. 28 cfaj. Ioel,

17 And it shall come to passe in the last dayes (faith God) I 44.3. will powre out of my Spirit vpon all flish and your sonnes and your daughters shall prophetie, and your young men shall see v. fions, and your old men thall dreame dreamess

when this poice mas

made. Mor trous bled in

winde.

28 And

18 And on my fernants, and on my handmaidens, I will powre ont in those dayes of my Spirit, and they shall prophetie:

19 And I wil fhew wonders in heaven abone; and fignes in the

earth beneath : blood, and fire, and vapour of fineake.

* loci 2. 31. Rom.

* Pfal.

\$ 6.9.

Gr. I W1A7.

2.10. * Pfal.

*I King.

1 32.11.

20 * The Sunneshall be turned into darknesse, and the Moone into blood, before, that great and notable day of the Lord come.

21 * And it shall come to passe, that whosever shall call on

10.13. the Name of the Lord, shall be faued.

23 Ye men of Ifrael, heare these words, Ichus of Mazareth, 2 man appropried of God among you, by miracles, wonders, and fignes, which God did by him in the midst of you, as yee your selves also know :

23 Him, being delinered by the determinate counsell and foreknowledge of God, ye have taken, and by wicked hands, have

crucified and flaine:

24 Whom God hath railed up, having looked the paines of death: because it was not possible that he should be holden of it.

25 For Dauid speaketh concerning him, * I fore faw the Lord alwayes before my face, for he is on my right hand, that I should not be meoued.

26 Therefore dad my heart rejoyce, and my tongue was glad: Mercouer also my fieth thall reft in hope.

27 Because thou wilt not leave my soule in hell, neither wilt

thou fuffer thine holy One to fee corruption. 28 Thou haft made knowen to me the wayes of life, thou shalt

make me full of ioy with thy countenance. 29 Men andbrethren, I let me freely speake vnto you tof the Patriarch Danid, that he is both dead & buried, and his sepulch re is with vs vntothis day.

30 Therefore being a Prophet, * and knowing that God had fworne with an eath to him, that of the fruit of his loynes, according to the flesh, he would raise up Chaist, to sit on his throne:

31 He seeing this before, spake of the resurrection of Chrift, * P[2]. that his foule was not left in hell, neither his fielh did fee cor-16,11. ruption.

> 32 This lefus hath God raifed up, whereof wee all are witneffes.

> 33 Therefore being by the right hand of God exalted, and having received of the Father the promile of the hely Ghost, hee hath thed forth this which ye now fee and heare.

> 34 For Danid is not ascended into the heavens, but hee faith himselfe, * The Lord said vnto my Lord, Sit thou on my right

35 Vntill I make thy foos thy footftoole.

Pal. LLO.L.

36 There

36 Therefore let all the livele of Ifrael know affiredly, that God hath made that fame Iclus, who ye have crucified, both Lord and Christ.

37 T Now when they heard this, they were pricked in their heart, and faid vnto Peter, and to the zeft of the Apostles, Men,

and brethren, what shall we doe?

38 Then Peter said vnto them, Repent, and be baptized enery
one of you in the Name of Jesus Christ for the remission of sins,

and ye shall receive the gift of the holy Ghoft.

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39 For the promise is vnto you, and to your children, and to all that are afarre off, cuenas many as the Lord our God shal call.

40 And with many other words did hee tellifie and exhort, faying, Saue your felues from this votoward generation.

41 Then they that gladly received his word, were baptized: and the same day there were added one them, about three thousand soules.

42 And they continued fledfaftly in the Apostles doctrine and fellow ship, and in breaking of bread, and in prayers.

43 And feare came upon encry loule; and many wonders and fignes were done by the Apoilles.

44 And all that beleeved, were together, and had all things

45 And fold their possessions and goods, and parted them to

46 And they continuing daily with one accord in the Temple, and breaking bread | from house to house, did eate their meat | Or, as with gladnesse, and singlenesse of heart,

47 Prairing God and having favour with all the people. And the Lord added to the Church daily such as should be saued.

CHAP. III.

1 Peter with John restore a lame men to his feet. 12 How the case was wrought. 13 The people are reprobended, 19 and exhorted to repentance.

Ow Peter and John went up together into the Temple at the houre of prayer, being the ninth houre.

2 And a certaine man lame from his mothers wombe, was caried, whom they layd dayly at the gate of the Temple, which is called beautifull, to aske almes of them that entred into the Temple.

3 Who feeing Peter and John about to goe into the Temple,

afked an almes.

4 And Peter faftening his eyes spon him, with John, faid,

5 And hee game heed vato them , expeding to receive fome

thing of them.

6 Then Peter faid, Silner and gold hane I none, but fuch as I have give I thee: In the Name of Iclus Christ of Nazareth, rife yp and walke.

7 And he tooke him by the right hand, and lift him vp : and

immediatly his feet and ancle bones received ftrength.

8 And he leaping up, flood, and walked, and entred with them into the Temple, walking, and leaping, and praising God.

9 And all the people faw him walking and praifing God.

to And they knew that it was be which fate for simes at the beautifull gate of the Temple: and they were filled with wonder and amazement at that which had hap exed vnto him.

14 And as the lame man which was bealed, held Peter and John, all the people ranne together wato them in the porch, that

is called Solomons, greatly wendring.

12 ¶ And when Peter faw it, he answered vnto the people, Ye men of Israel, why marneile ye at this? or why looke ye so earnestly ou vs, as though by our owne power or holistesse wee had anade this man to walke?

13 The God of Abraham, and of Isac, and of Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye delinered up, and denied him in the presence of Pilate, when he was deter-

mined to let him goe.

14 * But ye denied the holy One, and the Iust, and defired a murderer to be granted unto you.

15 And killed the Prince of life whom God hath raifed from

the dead, whereof we are witnesses.

16 And his Name, through faith in his Name, hath made this man strong, whom yee see and know: yea, the faith which is by him, hath ginen him this perfect soundnesse in the presence of you all.

17 And now brethren, I wote that through ignorance ye did

it,25 did alfo alfo your rulers.

- 18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, are hath so sulfilled.
- 19 TRepent ye therefore, and be connected, that your finnes may be blotted out, when the times of refreshing shall come from the presence of the Lord

so And he shall send Jesus Christ, which before was preached

mey oder

31 Whom the heaven must receive, vatili the times of refti-

* Matth. 37.20. #Or,44-thour.

tution of all things which God bath spoken by the mouth of all his holy Prophets fince the world began.

22 * For Moses truely laid vnto the fathers, A Prophet shall *Déut. 8 the Lord your God raise vp vnto you of your brethren, like vnto 15.chap. me; him shall ye heare in all things whatsomer hethall say vnto 7.37. you.

23 Andit shall come to passe, that enery soule which will not

heare that Prophet, shall be deftroyed among the people.

24 Yea, and all the Prophets from Samuel, and those that followafter, as many as have spoken, have likewise fore-told of these dayes.

25 Ye are the children of the Prophets, and of the Couenant which God made with our fathers, "faying vnto Abraham, And " Gene in thy feed shall all the kinreds of the earth be blessed.

23.3.

26 Vitto ou first, God having raised op his Soune Iesus, sent him to blesse you, in turning away every one of you from his iniquities.

GHAP. IIII.

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I The rulers offcuded with Peters Sermon, 3 imprison him and Iohn 5 They examine them. 8 Peters boldnesse. I 3 They are commanded to preach no more in Christs Name.

A Nd as they pake wnto the people, the Priefts and the | cap- | or, vale.

2 Being griened that they taught the people, and preached

through lefts, the refurrection from the dead.

3 And they la, d hands on them, and put them in hold ento

the next day: for it was now cuentide.

4 Howbeit, many of them which heard the word, beleeued, and the number of the men was about flue thouland.

5 And it came to passe on the merrow, that their rulers, and Elders, and Scribes,

6 And Annas the high Prieft, and Caiaphas, and Iohn, and Alexander, and as many as were of the kined of the high Prieft, were gathered together at Hierufalem.

7 And when they had fet them in the midft, they asked, By

what power, or by what name have ye done this?

8 Then Peter filled with the holy Ghoft, faid vnto them, Ye rulers of the people, and Elders of Ifrael,

9 If we this day be examined of the good deed done to the

impotentman, by what meanes he is made whole,

to Be it knowen vinto you all, and to all the people of Ifreel, that by the name of It has Christ of Nazateth, whom ye crucified, whom God railed from the dead, euc n by him, doth this man stand here before you, whole.

11 This

* pfal. 118.22.

42.

This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is therefaloation in any other; for there is none other name ynder heaven given among men, whereby we mult be faued.

13 ¶ Now when they faw the boldnesse of Peter and John, and perceived that they were valearned and ignorant men, they marneiled, and they tooke knowledge of them, that they had beene with Lesis.

14 And beholding the man which was healed, flanding with

them, they could fay nothing against it.

15 But when they had commanded them to goe alide out of

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the councel, they conferred among themselves,

16 Saying. What shall wee doe to these men? for that indeed a notable miracle hath beene done by them, is manifest to all them that dwell in Hierusalem, and we cannot denyit.

17 But that it forced no further among the people, let vs ftraightly threaten them, that they weaks hencefoorth to no man

in this Name.

18 And they called them, and commanded them not to peake

at all nor teach in the Name of lefus.

19 But Peter and John answered, and faid vote them, Whether it be right in the fight of God, to hearken vote you, more then vote God, indge ye.

20 For we cannot but speake the things which we have seene,

and heard.

21 So when they had further threatned them, they let them goe, finding nothing how they might punish them, became of the people a for all men glorified God for that which was done.

23 For the man was above fourtie yeeres old, on whom this

muzcle of healing was shewed.

23 And being let goe, they went to their owne company, and reported all that the chiefe Prieftes and Elders had faid unto them.

24 And when they heard that, they life up their voice to God with one accord, and faid, Lord, thou art God which haft made hearen and earth, and the fea, and all that in them is,

*PM. 2.1.

25 * Who by the mouth of thy feruant Danid haft faid, Why did the heathen rage, and the people fragine vaine things?

26 The kings of the earth flood up, and the rolers were gathered together against the Lord, and against his Christ.

27 For of a tructh, against thy boly childe lebs, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.

28 For

28 For to doe whatfocuer thy hand and thy counfell decemi-

29 And now Lord, behold their threatnings, and grant vnto thy feruants, that with all boldnessethey may speake thy word,

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30 By firetching foorth thine hand to heale; and that figures and wonders may be done by the Name of thy holy child lette.

31. ¶ And when they had prayed, the place was thaten where they were affembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldnesse.

32 And the multitude of them that beleeved, where of one heart, and of one foule: Neither said any of them, that ought of the things which he professed, was his owne, but they had all things common.

33 And with great power gaue the Apostles witnesse of the sesurection of the Lord Iclus, and great grace was vpon them all.

34 Neither was there any among them that lacked: For as many as were possessions of lands, or houses, sould them, and brought the prices of the things that were fold,

35 And laid them downe at the Apoltles foet: and diffribution was made wnto energy man according as he had need.

36 And Ioses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The some of consolation) a Leuite, and of the countrey of Cyprus,

37 Having landslold it, and brought the money, and laid it at the Apostles seet.

C. H. A. P. V.

1. 10 Ananias and Sapphira fall downe dead, 12 The Apostles
works many surracles. 18 They are imprisoned, 19 delinered
by an Augel, 33 m danger so be killed, but Gamaliel keepeth
them aline.

Boold a possession.

a And kept backe part of the price, his wife also being pring to se, and brought a certaine part; and laid it at the Apolt-

3 But Peter faid, Ananias, Why hath Satan filled thine heart Itolie to the holy Ghoft, and to keepe backe part of the price of force the land?

4 Whiles it remained, was it not thine owne? and after it was fold, was it not in thine owne power? why haft thou conceined this thing in thine heart? thou haft not lied ynto men, but ynto God.

5 And Ananias hearing these words, fell downe, and gave vp

she Choft ; and great feare came on all them that heard theft things.

6 And the yong men arole, wound him vp, and caried him out,

and buried him.

7 And it was about the space of three houres after, when his wife, not knowing what was done, came in,

8 And Peter answered vnto her, Tell me whether ye fold the

land for fe much. And the faid, Yea, for fo much.

Then Peter faid vnto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? Behold, the feet of them that have buried thy husband are at the doone, and shall cary thee out.

Then fell the downe ffraightway at his feet, and yeelded up the Ghoft a And the young men came in, and found her dead,

and carying her foorth, buried her by her husband.

II And great feare came upon all the Church, and upon as

many asheard thefe things.

13 ¶ And by the hands of the Apoffics, were many fignes and wonders wrought among the people. (And they were all with one accord in Solomons porch.

13 And of the reft durft no man loyne himselfe to them: But

the people magnified them.

14 And beleevers were the more added to the Lord, multi-

Is Informuch that they brought foorth the ficke | into the freets, and laid them on bedsand couches, that at the least the shadow of Peterpassing by, might overshadow some of thom.

16 There came also a multitude out of the cities round about wnto Hierusalem, bringing ficke solkes, and them which were vexed with vucleane pirits and they were healed every one.

17 Then the high Priest role up, and all they that were with him, (which is the fect of the Sadduces) and were filled with

lor, emg. | indignation,

18 And laid their hands on the Apostles and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores and brought them foorth, and faid,

20 Goe, fland and speake in the Temple to the people all the

words of this life.

at And when they heard that, they entred into the Temple early in the morning, and taught: but the hie Priest came, and they that were with him, and called the councill together, and all the Senate of the children of Mrael, and fent to the prison to have them brought.

for in mery freet.

33 Boe

22 But when the officers came, and found them not in the

23 Saying. The prison truely found we shut with all safety, and the keepers standing without before the doores, but when we had

epened we found no man within.

24 Now when the high Prieft, and the captains of the Temple, and the chiefe Priefts heard these things, they doubted of them whereanto this would grow.

25 Then came one, and told them, faying, Behold themen whom ye put in prison, are standing in the Temple, and teaching

the people.

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26 Then went the captaine with the officers, and brought them without violence: (For they feared the people, left they fould have bene frond)

27 And when they had brought them, they fet them before

the Councill, and the hie Priest ofked them,

28 Saying, * Did not we firsitly command you, that you * Chap. (Chap. (C

29 Then Peter, and the other Apostles answered, and faid

We ought to obey God rather then men.

30 The God of our fathers raised up Pelus, whom ye flew and

hanged on atree.

- 31 Him hath God exalted with his right band to be a Prince and a Sauiour, for to give repentance to line l, and for giveneffe of firmes.
- 32 And we are his witnesses of these things and so is also the holy Ghost, whom God hath given to them that obey him.

33 When they heard that, they were cut to the heart, and

tooke counfell to flay them.

34 Then flood there up one in the Councill, a Pharifee, named Gamaliel, a doctour of Law, had in reperation among all the people, and commanded to put the Apostles forth a little space,

35 And faid vnto them, Ye men of Ifrael , take heed to your

felues, what ye intend to doe as touching thefe men.

39 For before the se dayes rosevp Theudas, boasting himselfe to be some body, to whom a number of men, about source hundreth ioyned themselves: who was slaine, and all as many as sobeyed so, behim, were scattered, and brought to nonght.

37 After this man role up Iudas of Galilee, in the dayes of the taxing, and drewe away much people after him a hecalfo

perished, and all, even as many as obeyed him, were difperfed.

38 And now I say vnto you, refraine from these men, and let them alone; for if this counsell or this worke be of men, it will come to nought.

39 But if it be of God ye cannot overthrow it, left haply ye.be

found even to fight against God.

4. And to him they agreed: and when they had called the Apoffles, and beaten them, they commanded that they should not speake in the Name of lesus, and let them goe.

41 And they departed from the prefence of the Conneill re-

42 And daily in the Temple, and in every house, they ceased not toteach and preach lesus Christ.

CHAP. VI.

The Apostles care for the poore and for preaching the word.

3 Seurn men chosen for Deacons. 5 of whom Steuen it ones

12 who is taken 13 and falfly accused.

And in these daies when the number of the disciples was multiplied; there arose a mormoring of the Grecians against the Hebrewes, because their widowes were negle ded in the daily ministration.

2 Then the twelue called the multitude of the disciples vnto them, and faid, It is not reason that we should leave the word of

Godand ferne tables.

3 Wherefore brethren, looke ye out among you feven men of houeft report, full of the holy Ghoft, and witedome, whom wee may appoint over this businesse.

4 But we will give our schoes continually to prayer, and to

the ministery of the word.

5 ¶ And the faying pleased the whole multitude & they chose Steuen a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a proselyte of Antioch,

6 Whom they fet before the Apostles: And when they had

prayed, they laid their hands on theme

7 And the word of God increased and the number of the difciples multiplyed in Ierusalem greatly, and a great company of the Priests were abedient to the faith.

8 And Steuen full of faith and power, did great wonders and

miracles among the people.

9 ¶ Then there a role certaine of the Synagogue, which is ealled the Synagogue of the Libertines, and Cyremans, and Alexandrians, and of them of Cilicia, and of Afia, disputing with Steven.

10 And they were not able so refift the wifedom and the spirit by which he spake.

II Then they suborned men which said, We have heard him speake blasshemous words against Moses, and against God.

12 And they ftirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Councell.

13 And fee up falle witnesses, which faid, This man ceaseth not to speake blasphemous words against this hely place, and the

Law.

14 For we have heard him say, that this lesus of Nazareth
shall destroy this place, and shall change the | Customes which | Orysiess
Moses delinered vs.

15 And all that fate in the Councell, looking fledfaftly on him, faw his face as it had benethe face of an Angel.

CAHP. VII.

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I Seemen answeres to his accusation. 15 He reprehended the proples rebellion and murdering of Christ. 54 Therespon they stone him to death.

Hen faid the high Prieft, Are thefethings fo?

2 And he said, Men, Brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And faid vnto him, * Getthee ont of thy countrey and from * God 13

thy kinred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charraneand from thence, when his father was dead, he re-

mooued him into this land wherein ye now dwell.

5 And he gaue him none inheritance in it, no not fo much set to fet his foot on a yethe promifed that he would give it to him for a possession, and to his seed after him, when as yet he bad

o child.

6 And Godfpake on this wife, that his feed thould following in a ftrange land, and that they should bring them into bondage, and intreat them euilfoure hundreth yeeres

7 And the nation to whom they skall be in bondage, will 19. indge, said God: And after that shall they come foorth, and serue * Gen. 21 me in this place.

8 * And he gave him the covenant of Circumcifions * and * Gen.25 fo Abraham begate Isase, and circumcifed him the eight day: 26. * and Isase begate Iacob, * and Isase begate the twelve Pa-* Gen.29

9 * And the Patriarchs mooned with easy, fold Infeph into * Gen.37
Egypt: but God was with him.

10 And delucred him out of all his affictions, * and gaue * Gen.48 him favour and wiledome in the fight of Pharao king of Egypt: 37.

P 3

and made him governour over Egypt and all his house.

11 Now there came a dearth ouer all the land of Egypt, and Changen, and great affliction, and our fathers found no function.

Gen. 42 12 * But when I seeb heard that there was corne in Egypt, he

* Gen.45 13 *And at the fecond time Tofeph was made knowen to his brethren, and Iosephs kinged was made knowen yoto Pharao.

14 Then fent lefeph, and called his father lacob to him, and all his kinred, three core and fifteene foules.

Gen. 46 15 * So Iacob went downe into Egypt, and died, he and our

Gen.49 16 And were caried over into Sichem, and laid in the sepul-33. chre that Abraham bought for a summe of money of the sennes of Emor the father of Sichem.

17 But when the time of the promise drewnigh, which God had swerne to Abraham, the people grew and multiplied in

18 Till another king arole, which knew not loseph.

19 The fame dealt subtilly with our kinred, and cuill intreated our fathers, so that they cast out their young children, to the end they might not live.

Exod 2 20 * In which time Moles was borne, and * was } exceeding
2. faire, and nourished up in his fathers house three moneths:

* Heb. 1: 21 And when he was caft out, Pharaohs daughter tooke him 23. vp, and nourished him for her owne forme.

10r, faire 21 And Moles was learned in all the wifedome of the Egypto to God. trans, and was mighty in words and in deeds.

83 Ane when he was full forry yeeres old, it came into his heart to vifit his brethrenthe children of Ifrael.

* Exo. 3. 34 * And feeing one of them fuffer wrong, he defended him and amonged him that was oppreffed, and imote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliuer them, but they understood not.

*Exo. s. 26 * And the next day he shewed bimselfe vnto them as they strone, & would have set them at one again, saying, Sirsye are brethren, Why doe ye wrong one another?

27 But he that did his neighbour wrong, thrust him away, flying, Who made thee a ruler and a Indge over vs?

28 Wile thou kill me, as thou didft the Egyptian yefterday?

*Exod. land of Madian where he begate two formes?

3.2 * And when fourty yeares were expired there appeared to

30 * And when fourty yeeres were expired, there appeared to

him in the wildernesse of mount Sine, an Angel of the Lord in astame of fire in a both.

31 When Moles faw it, he woodered at the fightide as he drew

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isac, and the God of Isacb, Then Moles trembled, and durft not behold.

33 Then faid the Lord to him, Put offthy shooes frem thy

feet for the place where thou flandeft, is holy ground.

34 I have scene, I have scene the affiction of my people which is in Egypt, and I have heard their groning, and am come downe to dehuer them: And now come, I will send thee into Egypt.

35 This Moles whom they refused faying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliuerer by the handsof the Angel which appeared to him in

the bufh.

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36 * He brought them out, after that he had shewed wooders * Exods and signes in the land of Egypt, and in the red Sea, * and in the 7.9. wildernesse fourty yeeres. * Exod.

37 This is that Moses which said vnto the children of Israel, 16.1.

* A Prophet shall the Lord your God raise up unto you of your * Denail

brethren I like voto meshim fhall ye heare.

38 *This is he that was in the Church in the wildernessewith | Or as my
the Angel, which spake to him in the mount Sina, and with our felfe.
fathers: who received the linely oracles to give voto vs.

* Exod.

39 To whoth our fathers would not obey, but thrust him from 19.3.

them, and in their heartsturned backe agains into Egypt,

40 * Saying vnto Aaron, Make vs gods to goe before vs: For * Exod. as for this McGes, which brought vs out of the land of Egypt, we 33.1. wote not what is become of him.

41 And they made a calfe in those dayes, and offred facrifice voto the idole, and reioyced in the workes of their owne

handes.

42 Then God turned, and gave them up to worthip the hoft of heaven, as it is written in the booke of the Prophets, Oye * Amos house of Israel, have ye offered to me flaine beafts, and facrifices, 5.25. by the space of fourty yeers in the wildernesse?

43 Yeavectooke up the tabertiscle of Molech and the flarre of your God Remphan, figures which ye made to worship them:

and I will cary you away beyond Babylon.

44 Our fathers had the Tabernacle of witnesse in the wildernesse, as he had appointed, speaking vnto Moses* that he should * Exo.2.9 make it according to the fashion that he had seene 400

4 45 Which

45 Which also our fathers that came after, brought in with Ielus into the policision of the Gentiles whom God drawe out before the face of our fathers, voto the dayes of Dauid,

46 Who found favour before God, and defired to find a Ta-

bernacle for the God of Iacob.

47 * But Salemon built him an house,

* Chro. 48 * Howbeit the most high dwelleth not is temples made that the hands, as saith the Prophet, with hands, as saith the Prophet,

49 Heaven is my therese, and earth is my footftole: What house will ye build me, faith the Lord? Or what is the place of my reft?

50 Hath not my hand made all thefe things ?

51 TYe stiffnecked and uncircumcifed in heart and eares, ye doe alwayes relist the hely Ghost: as your fathers did, so doe

52 Which of the Prophets have not your fathers perfecuted? And they have fiaine them which shewed before of the comming of the lust One, of whom ye have beene now the betrayers and murderers:

53 Who hanereceined the Law by the disposition of Angels,

and have not kept it.

34.

54 . Whenthey heard these things, they were cut to the

heart, and they gnashed on him with their teeth.

55 But he being full of the holy Ghoft, looked up fledfaffly into heaven, and faw the glory of God, and lefus flanding on the right hand of God,

36 Andfaid, Behold, I fee the heavens opened, and the Sonne

of man franding on the right hand of God.

57 Then they cryed out with a loud voice, and flooped their

eares, and ran vpon him with one accord,

58 And cast him out of the city, and stoned him:and the witnesses laid downe their clothes at a young mans feet, whose name was Saul.

59 And they Roned Steuen calling woon God, and faying,

Lord lefusreceive my fpirit.

60. And he kneeled downe, and cried with a load voice, Lord, lay not this finne to their charge. And when he had faid this, hee fell affeepe.

The [burch planted in Samaria by Philip, 14 confirmed and enla ged by Peter and John. 26 Philip is sent to baptize the Ethiopian Enunch.

And Saul was conferring white his death. And at that time there was a great perfecution against the Church

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at that Church Which which was at Hierufalem, and they were all feattered abroad throughout the regions of Indea, and Samaria, except the Apostles.

2 And denout men earied Steuen to his burnal, and made

great lamentation over him.

3 As for Saul he made hauock of the Church, entring into enery house, and hailing men and women, committed them to prison

4 Therefore they that were scattered abroad, went enery

where preaching the word.

5 Then Philip went downe to the city of Samaria, and preach-

ed Christ vnto them.

- 6 And the people with one accord gaue heed vnto those things which Phillip, spakohearing and seeing the miracles which he did.
- 7 For vncleane spirits, crying with lond voyce, came out of many that were possessed with them: and many taken with palsies, and that were lame, where healed.

8 And there was great ioy inthat city.

9 But there was a certaine man called Simon, which before time in the fame city yield forcery, and bewitched the people of Samaria, giulng out that himselfe was some great one.

10 To whom they all game heed from the leaft to the grea-

teft, faying, This man is the great power of God.

11 And to him they had regard, because that of long time he had be witched them with sorce ies.

12 But when they believed Philip presching the things concerning the kingdome of Gud, and the Name of Jefus Christ, they were baptized both men and women.

13 Then Simon himfelfe beleeved alfo: and when he was bastized, he continued with Philip, and wondred, beholding the

miracles and fignes which were done.

14 Now when the Apostles which were at Ierusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come downe, prayed for them that

they might receive the hely Ghoft.

16 (For as yet he was fallen upon none of them : onely they were baptized in the Name of the Lord Iefus 3

17 Then laid they their hands on them, and they received the

hely Ghoft.

18 And when Simon faw that through laying on of the Apostles handes, the holy Ghost was given, he offered them money.

19 Saying

39 Saying, Gine mealfothis power, that on whom foener I lay

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handshe may receive the hely Ghoft.

20 But Peterfald ento him thy money periffs with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou haft neither part nor lot in this matter for thy heart

is not right in the fight of Ged.

22 Repent therefore of this thy wickedne ffe, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceine that thou art in the gall of bitterneffe, and

in the bond of iniquity.

24 Then answered Simon and faid, Pray ye to the Lord for me, that none of these things which ye have if oben, come woon me.

25 And they, when they had testified and preached the word of the Lord returned to Hierafalem, and preached the Golpelin many villages of the Samaritanes.

26 And the Angel of the Lord spake vnto Philip, faying, Arile, and goetoward the South, unto the way that goeth downe from

Hierufalem vnto Gazawhich is defest.

27 And he arose, and went: and behold a man of Ethiopia, and Eunuch of great authority under Candace Queene of the Ethiopians, who had the charge of all her treasure, and had come to Hierusalem for to worship.

28 Wasreturning, and fitting in his charet, read Efairs the

Prophet.

29 Then the Spirit faid wate Philip, Goencere, and ioyne thy Selfe to this charet.

30 And Philip ranne thither to him, and heard him read the Prophet Efaizs, and faid, Vr. der ftande ft thou what thou readeft?

31 And he faid, how can I, except some man should guide me? And he defired Philip, that he would come vp, and fit with

32 The place of the Serie tere which heread, was this. He was led as a sheepe to the slaughter, and like a lambe dembe before the shearer, so opened he not his mouth;

33 In his humiliation, his judgement was taken away : and who shall declare his generation? For his life is taken from the

earth.

- 34 And the Eunneh answered Philip, and faide pray thee of whom speaketh the Prophet this? of himselfe, or of some other man.
- 35 Then Philip opened his mouth, and began at the fame Scripture and preached vnto him lefus.
 - 36 And as they went on their way, they came vnto a certaine water

Efai.

watertand the Euntich faid, See, here is water, what doeth hindel me to be baptized?

37 And Philip faid, if thou beleevest with all thine heart, thou majeft. And he answered, and faid, I beleene that lefus Christ is the Sonne of God.

38 And he commanded the charet to ftand still: and they went downe both into the water both Philip and the Bunneh, and he bartized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch faw him no more and he went on his way reloycing.

40 But Philip was found at Azorus: and passing thorow he preached in all the cities, till he came to Cefarea.

CHAP. IX.

1 Saul going toward Damaseu, 4 is stricken downe to the earth, 10 is called to the Apostleship, 18 haptized by Anamas, 20 He preachesh Christ.

Nd Saul yet breathing out threatmings and flaughter against The Disciples of the Lord, went vnto the high Prieft,

2 And defired of him letters to Damafens, to the Synagogues, that if he found any of this way, whether they were men or women he might bring them bound voto Hierusalem.

3 And as he ionrneyed he came neere Damalow, and fuddenly there thined round about him a light from heaven.

4 And he fell to the earth, and heard a voice faying, vnto hime

Saul, Saul, why perfecuteft thou me? 5 And hefaid, Who art theu Lord? And the Lord faid, I am Ichis whom thou perfecuteft: It is hard for thee to kicke against the prickes.

6 And he trembling and aftonshed, faid, Lord, what wilt thou have me to doe? And the Lord faid voto him, Arife, and goe into the city, and it shalbe told thee what thou must doe,

7 And the men which journeyed with him, stood speechleste,

hearing a voice, but feeing no man.

8 And Saul arole from the earth, and when his eyes were opened, he faw no man : but they led him by the hand, and brought him into Damafeus.

9 And he wasthree dayes without fight, and neither did out,

nor drinke.

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10 And there was a certaine disciple at Damascus, named Ananias, and to him faid, the Lord in a vision, Ananias. And he faid, Behold, I am bere Lord,

11 And

Pr And the Lord faid vnto him Arife, and goe into the ffreet which is called Straight, and inquire in the house of Indas, for one called Saul of Tarfus: for beholdhe prayeth,

23 And hath scene in a vision a man named Ananias, comming in and putting his hand on him, that hee might receive his

fight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much caill he hath done to thy Saints at Hierufalem:

14 And here he hath authority from the chiefe Priefts, to bind

all that call on thy Name.

25 But the Lord faid vuto him, Goe thy waysfor he is a chosen vessell vuto me, to beare my Name before the Gentiles, and Kings and the Children of Israel.

16 For I will fhew him how great things he must fuffer for my

Names Cke.

17 And Ananias went his way, and entred into the honfe, and putting his hands on him faid, Brother Saul, the Lord(enen lefus that appeared wnto thee in the way as thou cameft) hath fent me, that thou mightest receive thy fight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bin scales, and hereceined fight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certaine dayes with the Disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues,

That he is the Sonne of God.

21 But all that heard him, were amazed, and faid, is not this he that deftroyed them which called on this Name in Hierufalem, an I came hitherfor that intent that he might bring them bound unto the chiefe Priefts?

22 But Saul increased the more in strength, and confounded the lewes which dwelt at Damascus, prouing that this is very

Chrift.

23 T And after that many dayes were fulfilled, the lew estooke councell to kill him.

9 2.Cor. 21.32. 24 * But their laying await was knowen of Saul: and they watched the gates day and night to kill him.

25 Then the disciplestooke him by night, and let him downe

by the wallin a balket.

26 And when Saul was come to Hierusalem, he assayed to loyne himselfe to the disciples, but they were all assaid of him, and beleeved not that he was a disciple.

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37 But Barnabas tooke him, and brought him to the Apostlesi and declared vinto them how he had feene the Lord in the way, and that he had soken to him and how he had preached boldly at Damascus in the Name of Iesus.

28 And he was with them comming in, and going out at Ieru-

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29 Andhe spake boldly in the Name of the Lord Ielus, and difputed against the Grecians; but they went about to flay him.

30 Which when the brethrenknew, they brought him down

to Celarea, and lem him foorth to Tarfis.

31 Then had the Churches rest thorowout all Iudea, and Gali lee, and Samaria, and were edified, and walking in the feare of the Lord, and in the comfort of the holy Ghoft, were multiplyed.

32 And it came to paffe, as Peter paffed thorowout all quare

ters, he came downe also to the Saints, which dwell at Lydia, 33 And then the found a certaine man named Aeneas, which

had kept his bed eight yeeres, and was ficke of the palfie.

34 And Peter faid unto him, Aeneas, lefis Chrift maketh thee whole:arife and make thy bed. And he arofe immediatly.

35 And all that dwelt at Lydia and Saron, faw him, and turned to the Lord.

36 Now there was at Joppa a certaine disciple named Tabitha, which by interpretation is called Doreas: This woman was full of good works, and almes deeds which the did.

37 And it came to passe in those dayes that she was sicke, and dyed: whom when they had walked, they laid her in an opper

chamber.

38 And forafmuch as Lydia was nigh to loppa, and the diciples had heard that Peter was there, they lent vnto hun two men , defiring him that hee would not | delay to come to | Or, be them.

39 Then Peterarefe and went with them: when he was come, they brought him into the opper chamber: And all the widowes stood by him weeping, and thewing the coats and garments which Dorcas made, while the was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turning him to the body, fayd Tabitha arife. And the

opened her eyes, and when the faw Peter, the fate vp.

41 And he gave her his hand, and life her vy: and when he had called the Saints and widowes, presented her aliue.

42 And it was knowen throughout all loppa, and many beleened in the Lord.

43 And it came to passe, that he taried many dayos in Toppa, with one Simon a Tanner.

CHAP.

CHAP. X

to Cornelism fendeth for Peter, It who by a vision. It to a tanght not to de spife the Gentiles. 34 Peter preacheth. 44 The bosh Ghoft faileth on the bearers. 48 They are baptized.

There was a certaine man in Cefarea, called Cornelius, a

2 A denout man, and one that feared God with all his house, which gave much almes to the people: and prayed to God alway.

3 He faw in a vision evidently about the ninth houre of the day, an Angel of God comming in to him, and faying wnto him,

Cornelius.

4 And when he looked on him, he was afraid, and faid, What is it, Lord? And he faid wate him, Thy prayers and thine almes are some up for a memorial before God.

5 And now fend men to Ioppa, and call for one Simon, whole

firmame is Peter

6 He ladgeth with one Simona Tanner, whose house is by the

ha fideshe shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vato Cornelius, was departed, he called two of his houshold scruants, and a deuout souldier of them that waited on him continually.

8 And when he had declared all thefe things wnto them , he

fent them to Ioppa.

9 ¶ On the morrow as they went on their journey, and drew nigh vnto the city, Peter went vp vpon the house to pray, about the fixt houre.

10 And he became very hungry, and would have eaten : But

while they made ready, he fell into a traunce,

15 And faw heaven opened, and a certaine veffell descending with him, as it had bin a great sheet, knit at the source corners, and let downe so the earth:

12 Wherein were all maner of fourefooted beafts of the earth, and willde beafts, and creeping things, and foules of the aire.

13 And there came avoice to him, Rife, Peter: kill and cate.

14 But Peterfaid, Not fo, Lord; for I have never eaten any thing that is common or vncleane.

Vhat God hath cleanfed that call not then common.

16 This was done thrife; and the weffell was received up againe into heaven.

17 Now while Peter deubted in himselfe what this vision which heshadseene, should meane : behold the men which were

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fent from Cornelius, had made enquiry for Simons house, and frod beforethe gate,

18 And called, and afked whether Simon which was furnamed

Peter, were lodged there.

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19 T While Peter thought on the vision, the Spirit faid vnto-

20 Arife therefore, and get thee downe, and goe with them;

doubting nothing: for I have fent them.

21 Then Peter wont downe to the men, which were fent vntohim from Cornelius, and faid, Behold! am he whom ye feckes

what is the cause wherefore ye are come?

22 And they faid, Cornelius the Centurion, a full man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from God by an holy Angell to fend for thee into his house, and to heare words of thee.

23 Then called he them in, and ledged them and on the morrow Peter went away with them, and certains brethren from Iop-

pa accompanied him.

24 And the morrow after they entred into Cefaresiand Cornelius waited for them, and had called together his kinfemen and neere friends.

25 And as Peter was comming in, Cornelius met him, and felt

downe at his feet, and worthipped him.

26 But Peter tooke him vp, faying, Stand vp, I my felfe affo am

27 And as hetalked with him, he went in, and found many

that were come together.

28 And he faid vnto them, Ye know how that it is an vnlawful thing for a man that is a lew, to keepe company, or come vnto one of another nation; but God hath shewed me, that I should not call any man common or vncleane.

29 Therefore came I wate you without gaine laying, a floone as I was fest for. I aske therefore for what intent yee have fest

fer me.

30 And Cornelius faid, Foure dayes agoe I was fasting untill this heure, and at the ninth houre I prayed in my house, and behold, a man stood before me in bright clothing,

31 And faid, Cornelius, thy prayer is heard, and thine almes

are had in remembrance in the fight of God.

32 Send therefore to loppe, and call hither Simon whose sursame is Peters he is lodged in the house of one Simon a Tanner, by the sea side, who when he commeth shall speake vnto thee.

3? Immediatly therefore I fent to thee and thou haft wel done that thou art some. Now therefore are we all here present before

Gode

God to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and faid, * Of a trueth I # Deut. perceive that God is no respecter of persons: 10 17.

35 But in every nation, he that feareth him, and worketh righ-

rem.3. confineffe, is accepted with him. II.1.pet.

I.17.

7.18.

36 The word which God fent vnto the children of Ifrael preaching peace by lefus Chrift(he is Lord of all)

37 That word (I fay) you know which was published throughont all Iudea, and began from Galileo, after the baptilme which Iohn preached:

28 How God annointed Issus of Nazareth with the holy Ghost. and with power, who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the lewes, and in Hierusalem, whom they flew and hanged on a tree.

40 Him God raifed up the third day, and shewed him openly,

41 Notto all the people, but vnto witneffes chofen before of God, enen to vs who did eate and drinke with him after he rose from the dead .-

42 And he commanded vs to preach vnto the people, and to teffifie that it is he which was ordeined of God to be the ludge of quicke and dead.

43 * To him give all the Prophets witnesse, that through his 4 Icr. 31. Name wholoever beleeveth in him, shall receive remission of fins. 34 mich.

44 T While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcifion which beleened, were aftonished, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghoft.

46 For they heard them freake with tongues, and magnific God. Then answered Peter,

47 Can any man forbid water that thefe should not be baptiz ed which have received the holy Ghoft as well as we.

48 And he commanded them to be baptized in the Name of the Lord. Then rayed they him to tarie certaine dayes.

CHAP. XI. Peter accused for going in to the Gentules, 5 maketh his defence, 18 which is accepted 19 The Gospellis foread. 26 At Antroch the disciples first called Chistians.

Nd the Apostles and brethrenthat were in Iudea . heard

A that the Gentiles had also received the word of God. 3 And when Peter was come up to Hierufalem, they that were of the circumcifion contended with him.

3 Saying

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3 Saying, Thon wentest in to men vacircumested, and didst ex with them.

4 But Peter rehearfed the matter from the beginning, and ex-

pounded it by order ento them; byings

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Saying

5 I was in the city of loppa praying, and in a trance I faw a vision a certaine vessell descend, as it had beene a great sheet, let downe from heaven by source corners and it came evento me.

6 Vpon the which when I had faftened mine eyes, I confidered, and faw foure footed beafts of the earth, and wilde beafts.

and creeping things, and foules of the ayre.

7 And I heard a voyce faying vutome, Arise Peter, slay and eate.

8 But I faid, Not fo, Lord : for nothing common or vncleane hath at any time entred into my mouth.

9 But the voice answered me againe from heaven, What God

hath cleanfed, that call not theu common.

10 Andthis was done three times : and all were drawen up againe into heaven.

11 And behold, immediatly there were three men already come

vato the house where I was, lent from Cefarea vato me.

12 And the Spirit bade me go with them, nothing doubting ?
Moreouer these fixe brethren accompanied me, and we entred into the mans house:

13 And he shewed vs how he had seene an Angel in his house, which stood and said vnto him, Send men to Joppa, and call for

Simon whose surname is Peter:

14 Who shall tell thee words, whereby thou, and all thy house shall be saued:

15' And as I began to speake, the holy Ghost fell an them, * 25 * Chap.

on vs at the beginn: g. 2.4.
16 Then remembred I the word of the Lord, how that he faid, * lohn.

* Iohn indeed baptized with water: but yefk2ilbe baptized with 1.26. the holy Choft.

17. For a function as God game them the like gift as hee did vinto is, who believed on the Lord less Christ: what was I, that I could withstand God?

18 When they heard thefethings, they held their peace, and glorified God, faring, Then hath God also to the Gentiles granted

repentance vnto hfe.

19 ¶ * Now they which were feattered abroad upon the per- * Chap, focution that arose about Steven, transiled as farre as Phenice, and 8, 1.

Cyprus, and Antioch, preaching the word to none, but unto the lewes enely.

2. And some of them were men of Cypnus, and Cyrene, which when

when they were come to Antioch, spake vato the Grecians, preaching the Lord lefus.

at And the hand of the Lord was with them: and a great num-

ber beleeved, and turned vnto the Lord.

22 Then tidings of these things came wate the cares of the Church, which was in Hierufalem : and they fent forth Barnabas, that he should goe as farre as Antioch.

33 Who when he came, and had seene the grace of God, was glad,& exhorted them all, that with purpole of heart they would

cleane vnto the Lord.

24 For he was a good man, and full of the holy Ghoft, and of faith: and much people was added vnto the Lord.

25 Then departed Barnabas to Tarfus, for to feeke Saul.

26 And when he had found him, he brought him to Antiock. And it came to passe, that a whole yere they a sembled themselves Wow in the with the Church, and taught much people, and the disciples were called Christians first in Antioch.

27 And in these dayes came Prophets from Hierusalem vn-

to Antioch.

28 And there flood up one of them named Agabus, and fignified by the Spirit, that there should be great dearth through all the world : which came to paffe in the dayes of Claudius Cefar.

29 Then the disciples, every man according to his abilitie, determined to fend reliefe vnto the brethren which dwelt in Indea. 30 Which also they did, and sent it to the Elders by the hands

of Barnabas and Saul.

CHAP. XII.

I Herode per semeeth the Christians, killeth lames, imprisoneth Peter, who is delinered by an Angel. 20 Herodes pride and emscrable death.

7 Ow about that time, Herode the King I fretched forch his hands, to vexe certaine of the Church.

2 And he killed Ismes the brother of John with the fword.

3 And because he saw it pleased the sewes, he proceeded further to take Peteralfo(Then were the daies of valeauened bread.)

4 And when he had apprehended him, he put him in prison, and delinered him to foure quaternions of fouldiers to keepe him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prifon , but prayer was made

Or, in without ceating of the Church vnto God for him. fant and 6 And when Herod would have brought him forth, the fame CATHIT night Peter was deeping betweene two fooldiers bound with two proce was chaines, and the keepers before the doore kept the prilon.

7 And behold, the Angel of the Lord came vpon him, and 2

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light thined in the prison: and he fmote Peter on the fide andraid &d him vp, faying, Arife vp quickly. And his chaines fell off from his hands.

8 And the Augel faid vnto him, Gird thy felfe, and binde on thy fandales: And fo he did. And hee faith vnto him, Caft thy

garment about thee, and follow me.

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9 And he went out, and followed him, and wift not that it was true which was done by the Angel: but thought he faw a vision.

10 When they were past the first and the second ward, they came viite the yron gate, that leadeth viite the citie, which epened to them of his owne accord; and they went out, and palfed on thorow one ffreet, and foorthwith the Angel departed

at And when Peter was come to himfelfe, he faid, Now I know of a furetie, that the Lord hath lent his Angel, and hath delinered me out of the hand of Herod, and from all the expectation of the people of the lewes.

12 And when he had confidered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where

many were gathered together praying.

13 And as Peter knocked at the doore of the gate, a damofell

came Ito hearken named Rhoda. 14 And when the knew Peters voice, ther opened not the gate aske who

for gla ineffe, but ran in, androld how Peter frood before the gate, was there, 15 And they faid vito her, Thou are mad. But thee confantly affirmed that it was even fo. Then faid they, It is his Angel.

16 But Peter continued knocking: and when they had opened

the doore, and faw him, they were aftonished.

17 But he beckening vato them with the hand to hold their peace, declared vnto them how the Lord had brought him out of the prison. And he faid, Goe shew these things vnto lames, and to the brethren. And he departed, and went into another place.

18 Now affoone as it was day, there was no small frire among

the fouldiers, what was become of Peter.

19 And when Herode had lought for him, and found him not, for bare he examined the keepers, and commanded that they should bee an hofule put to death. And hee went downe from Indea to Celares, and mmd anthere abode.

20 And Herod | was highly displeased with them of Tyre and warre. Siden: but they came with one accord to him, and having made + Gr. thes Blaftus + the Kings Chamberlaine their friend, defired peace, be- was oner cause their countrey was nourished by the Kingscountrey.

21 And vpona fet day Herode arayed in royall apparell, fate bed cham-

vpon his throne, and made an eration vnto theni.

Or, \$0

tending

23 And

22 And the people gave a thout some It is the voice of a God

and not of a man. 23 And immediatly the Angel of the Lord fmotehim, because he gaue not God the glory, and he was eaten of wormes, and gaue vp the ghoft.

24 & But the word of God grew and multiplied.

Or, 35 And Barnabas and Sanl returned from Hierufalem, when charge, they had fulfilled their Iminiftery, and tooke with them John, Chap. II. whose furname was Marke. 29,300

CHAP. XIII.

1 Paul and Barnahas chosen to goe to the Gentiles, 7 Of Serthis Paulus, and Elimas the forcever. 14 Paul priacheth at Anmuch, 41 The Gentiles beleene. 45 The I mes blajuheme.

10w there were in the Church that was at Antioch certaine Prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch and Saul.

2 As they ministred to the Lord, and fasted, the holy Ghost faid, Separate me Barnabas and Saul for the worke whereunto I have called them.

3 And when they had fafted and prayed, and laid their hands on them, they fent them away.

To they being lent forth by the holy Gholt, departed vn-

to Seleucia, and from thence they failed to Cyprus.

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sher.

5 And when they were at Salamis, they preach ed the word of God in the Synagogues of the lewes: and they had alfo John to their Minister.

6 And when they had gone thorow the He vnto Papies they found a certaine forcerer, a falle prophet, a lew, whole name was Bariefus:

7. Which was with the Deputy of the countrey, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and defired to heare the word of Ged.

8 But Elymas the forcerer (for fo is his name by interpretation) withstood them, seeking to turne away the Deputy from

9 Then Saul (who also is called Paul) filled with the holy Ghoft fet his eyes on him,

1 . And faid, O full of all subtiltie and all mischiefe, theu child of the deuill, thou enemie of all righteousnesse, wilt thou not cease to pernert the right wayes of the Lord?

It And now behold, the hand of the Lord is woon thee and thou shalt be blind, not seeing the Sunne for a scalon, And immediatly

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CHAP. XIII. Gody there fell on him a mift and a darkenelle, and he went about, feeking some to leade bim by the hand. 12 Then the Deputy when he faw what was done , beleened, * Exod. ecause d gauc being aftonished at the doctrine of the Lord. 13 Now when Paul and his company looked from Paphos, they came to Perga in Pamphylia: and lohn departing from them, rewhen turned to Hierufalem. Ichn, 14 TBit when they departed from Perga, they came to Antioch in Pissdia, and went into the Synagogne on the Sabbath day, and late downe. 15 And after the reading of the Law and the Prophets the rn . 2000f Serlers of the Synagogue fent voto them, laying, Ye men and brethren, I Anif ye have any word of exhortation for the people, lay on. se. 16 Then Paul flood up, and beckening with his hand, faid, Men perhaps ertaine of Ifrael, and ye that feare God, give andience. 17 The Gord of this people of firael choice our fathers, and exat was dbeen alted the people * when they dwelt as strangers in the land of Egypt, * and with an high arme brought he them ont of it. Ghoft 18 * And about the time of fourty yeares | fuffered he their as a nur fe eunto I maners in the wilderneffe. 19 And when he had deftroyed feven nations in the land of or feedeth rhands Chanaan, * he divided their land to them by lot? 2. And after that, * he game waro them ludges about the space Deut. 1. ted vnof foure hundred and fiftie yeeres, vitill Samuel the Prophet. 21 And afterward they defired a King, * and God gaue vnto 7.27.acvord of them Saul the forme of Cis,a man of the tribe of Beniamin, by the sording to ehn to fpace of fourty yerres. 22 And when he had remooned him, the raifed up vinto them and fo Dauidro betheir King, towhom also he gane testimony, and faid, Chryfost. s they * I have found David the some of leffe, a manafter mine owne *losh.14 me was heart, which thall folfill all my will. 23 * Of this mans feed bath God , according to his promife, * Indges as Paurailed vnto Ifrael, a Saujour, lefus: defired 24 * When John had first preached before his comming, the *1. Sam. baptisme of repentance to all the people of lirael. Tpreta-25 And as John fulfilled his courfe, he faid, *Whom thinke ye *I Sam, y from that I am ? I am not he. But behold, there commeth one after me, 16.13. whole shoots of his feet I am not worthy to look. e holy

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* Pfalme 26 Men and brethren, children of the ftocke of Abraham, and 89.21. whofoeuer among you feareth God, to you is the word of this lal- * E/27 tration fent: 27 For they that dwell at Hiernfalem, and their rulers, because *Mat. 2. they knew him not, nor yet the voices of the Prophets, which are *Iohn read every Sabbath day, they have fulfilled them in condemning 1,20. hum.

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THE ACTES *Matth. 28 * And though they found no cause of death in him, yet de-27.22. fired they Pilate, that he fhould be llaine. 29 And when they had fulfilled all that was written of him. they tooke him downe from the tree and laid him in a sepulchree Matth. 20 * But God raifed him from the dead. 38.6 31 And he wasfeene many daies of them which came up w him from Galilee to Hierufalem, who are his witnesses vnte y people. 32 And we declare voto you glad tidings', how that the promife which was made voto the fathers. 33 God hath fulfilled the fame vnto vs their children , in that he hath raised up lefus againe, as it is also written in the * second Pfal. 2.7 Pfalme: Thou art my Sonne, this day have I begotten thee. heb.1.5. 34 And as concerning that he raised him up from the dead now * Elay no more to returne to corruption he faid on this wife, * I wil give 55.3. you the fure + mercies of David. † Greeke 35 Wherefore he faith also in another Plalme, * Thou fhale 78 0076 not faffer thine holy One to to fee corruption. 36 For Danidafter he had ferned his owne Igeneration by the boly or inflibings will of God, " fell on fleepe, and was laid voto his fathers, and faw corruption : mbich 37. But he whom God raifed againe, faw no corruption. word the 38 The it knowen vnto you therefore, men and brethren, that Sept:both through this man is preached vnto you the forgiuene fe of finnes. m the

Seps:bosh 38 ¶ Be it knowen vnto you therefore men and brethren, that in the through this man is preached unto youthe forgiuenesse of sp And by him all that believe, are institled from all things, Esai 55.3, from which ye could not be institled by the Law of Moses, and in 40 Beware therefore, lest that come upon you which is spoken many of in the Prophets,

thers wife 41 Behold, ye despiters, and wonder, and perishe for I worke a for that worke in your dayes, a worke which ye shall in no wife believes, which is though a man declare it winto you.

in the 42 And when the lewes were gone out of the Synagogue, the Hebrew, Gentiles befought that these words might be preached to them Mercues. If the next Sabbath.

*Pfalme 43 Now when the Congregation was broken vp, many of the *16.11. Iewes and religious Profelytes followed Paul and Barnabas, who lor, after speaking to them, perswaded them to continue in § grace of God. be had in 44 ¶ And the next Sabbath day came almost the whole city his owne together to heare the word of God.

age fermed 45 But when the lowes law the multitudes, they were filled the mill with emile, and spake against those things which were so ken by of God. Paul, contradicting and blasheming.

FI. Kings 46 Then Paul and and Barnabas waxed bold, and faid, Is was

*Habac,t. S. I Or in the weeks betweens or, in the Sabbath betweene.

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necessary, that the word of God should first have been spoken to you: but feeing ye put it from you, and judge your felues vnwarthy of everlafting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs , saying , * I have set * Blad thee to be a light of the Gentiles, that thou shouldest be for fal- 49.6.

wation vinto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as manuas were ordeined to eternall life beloeved.

49 And the word of the Lord was published throughout all

the region.

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50 But the Iewes stirred up the denout and honourable women, and the chiefe men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coafts.

51 * But they shooke off the dust of their feet against them, & Matthi 10.14

and came vnto Iconium.

52 And the disciples were filled with joy, and with the holy Ghoft.

CHAP. XIIII.

1 Paul and Barnabas are persecuted. 7 Paul bealing a creeple. they are reputed gods. 19 Paul is flowed. 21 They paffe thorow divers Churches, 26 and returne to Antioch.

Nd it came to passe in Iconium, that they went both toge-I ther into the Synagogue of the Iewes, and so spake, that a great multitude both of the lewes, and also of the Greekes, be-

2 But the vnbeleening lewes stirred vp the Gentiles, and

made their minds evill affected against the brethren.

3 Long time therefore abode they, seaking boldly in the Lord, which gave testimony vnto the word of his grace, and granted fignes and wondersto be done by their hands.

4 But the multitude of the city was divided : and part held

with the lewes, and part with the Apoftles.

5 And when there was an affault made both of the Gentiles, and also of the lewes, with their rulers, to viethem despitefully, and to ftone them,

6 They were ware of it and fled unto Lystra and Derbescities

of Lycaenia, and unto the region that lyeth roundabout.

And there they preached the Golpel.

8 And there fate a certaine man at Lyftra, impotent in his feet, being a creeple from his mothers wombe, who neuer had walked.

9 The fame heard Paul speake, who stedfastly beholding

him, and perceiving that he had faith to be healed,

to Said

to Said with a lowd voice, Stand spright on thy feet; and he

Leaped and walked

ti And when the people faw what Paul had done, they lift vp their voices, faying in the speech of Lycaonia, The gods are come down: to vs in the likenesse of men.

12 And they called Barnabas Inpiter, and Paul Mercurius, be-

caufe he was the chiefe fpeakers

brought oxen, and garlands unto the gates, and would have done facrifice with the people.

14 Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and same in among the people, cry-

ing out,

15 And faying, Sirs, why doe ye these things? We also are men of like passions with you, and preach vito you, that yee *Gen.1.1 should turne from these vanities, vito the huing God, * which pa.146.5 made heaven and earth, and the sea, and all things that are rece.14.7 therein.

* Pfal. 16 * Who in times paft, fuffered all nations to walke in their

\$1.13. Owne wayes.

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II.25.

17 Neuerthelesse, he lest not himselse without witnesse, in that he did good and gaue vs raine from heaven, and fruitfull seasons, filling our hearts with sood and gladnesse.

18 And with these sayings scarce restrained they the people,

that they had not done fact fice ynto them.

19 ¶ And there came thither certaine lowes from Antioch and Iconium, who perfoaded the people, * and having froned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit; as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barna-

bas to Derbe.

21 And when they had preached the Gospel to that city, and had taught many, they returned agains to Lystra, and to Iconium, and Autioch,

22 Confirming the foules of the difciples, and exhorting them to continue in the faith, and that we must through much tribula-

tion enter ir to the kingdome of God.

23 And when they had order eathern Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they beleeved.

24 And after they had paffed throughout Pifidia, they came to

Pamphylia.

25 And when they had preached the word in Perga, they went downe into Attalia,

as And

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26 And thence failed to Antioch, from whence they had been secommended to the grace of God, for the worke which they fulfilled.

27 And when they were come, and had gathered the Church together, they rehearfed all that God had done with them, and how he had opened the doore of faith vnto the Gentiles:

28 And there they abode long time with the disciples.

T Dissension about Circumcision. 6 The Aposiles consult about it 22 Their ditermination. 36 Paul and Barnebas contend.

A Nd certains men which came downe from Indea, taught the brethren, and land, * Except ye be circumciled after the

maner of Moles, ye cannot be faued.

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2 When therefore Paul and Barnabas had no small distenfion and disputation with them, they determined that Paul and Barnabas, and certaine other of them, should goe up to Hierusalem with the Apostles and Elders about this question.

3 And being brought on their way by the Church, they paffed through Phenice and Samaria, declaring the connection of the Gentiles: and they caused great by varo all the brethren.

4 And when they were come to Hierofalem, they were receined of the Church, and of the Apofiles, and Elders; and they declared all things that God had done with them.

5 But there profe up certaine of the fect of the Pharifees, which beleeved, faying, that it was needfull to circumcife them, and to command them to keepe the Law of Mofes.

6 And the Apostles and Elders came together for to con-

fider of this matter.

7 And when there had been much differting, Peter rofe vp, and faid vnto them, * Men & brethren, ye know how that a good * Chap. while agoe, God made choice among vs. that the Gentiles by my 10.20. mouth fhould heare the word of the Goff el, and beleeue.

8 And God which knoweth the hearts , bare them witneffe, 13.

giving them the holy Ghoft, even ashe did vnto vs,

9 * And put no difference betweene vs and them, purifying * Chap-

their hearts by faith.

10 Now therefore why tempt ye God, * to put a yoke vpon r.cor.1.2, the necke of the disciples, which neither our fathers nor we were * Matth. able to be are?

23.40

tt But we beleeve, that through the grace of the Lord lefia

Christ, we shall be fauch, even as they.

to Barnabas and Paul, declaring what miracles and wonders God

had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James sniwered, Baying, Men and brethren hearken vico me.

14 Simeon hath declared, how God at the first did vilite the

Gentiles to take out of them a people for his Name.

15 And to this agree the worder of the Prophets, as it is written,

Amos 9.11. 16 "After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downer and I will build againe the ruines thereof and I will fet it vp:

17 That the refidue of men might feeke after the Lord, and all the Gentiles, upon whom my Name is called, faith the Lord,

who doethall these things.

18 Knowen vnto God are all his workes, from the beginning

of the world.

19 Wherefore my fintence is, that wee trouble not them,

which from among the Gentiles are turned to God.

20 But that we write voto them that they abstaine from pollutions of idoles, and from fornication, and from things strangled, and from blood.

21 For Moles of old time bath in every citie, them shat preach

him, being read in the Synagoguesenery Sabbath day.

22 Then pleafed it the Apostles and Elders, with the whole Church, to send chosen men of their owne company to Antioch with Paul and Barnabas: namely, Iudas surnamed Barsabas, and Silas, chiefe men among the brethren,

23. And wrote letters by them after this maner, The Apostles and Elders and brethren, fend greeting ento the brethren which

are of the Gentiles, in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certaine which went out from vs, have troubled you with words, subverting your soules, faying, Ye must be circumcised and keepe the Law, to whom we gave no such commandement:

25 It scemed good vnto vs, being affembled with one accord, to send chosen men vnto you, with our beloued Barnabas and

Paul,

26 Men that have hazarded their lives for the Name of our Lord lefus Christ.

27 We have fent therefore Iudas and Silas, who shall also sell you the same things by month.

28 For it scemed good to the hely Ghost , and to rs, to by

spon you no greater barden then thefe necessary things:

29 That yee abstaine from meates offered to idoles, and from blood, and from things frampled, and from fornication, and from from

from which if gee keepe your felues, yee shall doe well. Face ye well.

30 So when they were difmiffed, they came to Antioch : and when they had gathered the multitude together, they deliuered the Epiftle.

31 Which when they had read , they rejoyced for the | con- | The exifolation.

bertation

32 And Indas and Silas, being Prophets also themselnes, exhorted the brethren with many words, and confirmed them:

33 And after they had taried there a space, they were let goe in peace from the brethren vito the Apostles.

34 Notwithstanding, itpleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 4 And some dayes after, Paul faid vnto Barnabas, Let ve goe againe and vifite our brethren, in enery citic where we have preached the word of the Lord, and fre how they doe.

37 And Barnabas determined to take with them lehn, whose

firname was Marke.

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34 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to

39 And the contention was so sharpe betweene them, that they departed afunder one from the other; and fo Barnabas tooke Marke, and failed vnto Cyprus.

40 And Paul chose Silas, and departed, being recommended

by the brethren unto the grace of God.

41 And he went therow Syria and Cilicia, confirming the Churches.

CHAP. XVI.

1 Paul circumcifith Timothie, 14 connerteth Lydia, 16 casteth out a spirit of dumation. 19 He and Silas are whipped and imprisoned, 26 and delivered.

Hen came he to Derbe, and Lyftra: and behold, a certaine disciple wasthere, * named Timotheus, the sonne of a cer- * Rom taine woman, which was I lewesse, and beleened : but his father 16.21. was a Grecke:

2 Which was well reported of by the brethren that were at Lyftrra and Iconium.

3 Him would Paul have to goe foorth with him, and tooke and circumcifed him, because of the lewes which were in those quarters: for they knew all that his father was a Greeke.

4 And as they went thorow the cities, they delinesed them the & Chap. decrees for to keepe, "that were ordeined of the Apostles and El- 15, 28, 5 And ders which were at Hierufalem.

5 And so were the Churches established in the faith, and in-

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creased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghoff, to preach the word in Afia.

7 After they were come to Myfia, they affayed to goe into

Bithynia: but the Spiritinffered them not

8 And they passing by Myfla, came downe to Tross.

9 And a vision appeared to Paul in the night t There stood a man of Macedonia, and prayed him, faying, Come ouer into Macedonia, and helpe vs.

10 And after he had feene the vision, mmediatly we endenoured to goe into Macedonia, affiredly gathering that the Lord had

called vs for to preach the Gofpel vnto them.

It Therefore looling from Troas, wee came with a ftraight

courfe to Samothracia, and the the next day to Neapolise

12 And from thence to Philippi, which is the chiefe citie of that part of Macedonia, and a Colony : and wee were in that citie abidme certaine da es.

13 And on the Sabbath we went ont of the city by a river fide, where prayer was wont to be made, and we fate downe, and fpake

visto the women which reforted thither.

"14 And a certaine woman named Lyona, a feller of purple, of the city of Thyatira, which wershipped God, heard vs: whose heart the Lord opened, that the attended vnto the things which were spoken of Paul.

15 And when the was baptized, and her housheld, thee befought vs, faying, If ye have indged mee to be faithfull to the Lord, come into my house, & abide there. And the conftrained vs.

16 And it came topaffe, as we went to prayer, a certaine damofell poffeffed with a spirit f of dimnation, met vs: which brought her masters much gaine by foethsaying.

17 The fank followed Paul and vs, and cried, faying, Thefe men are the feruants of the most high God, which shew vito vs

the way of Caluation.

18 And this did the many dayes: but Paul being grieued, turned, and faid to the spirit, I command thee in the Name of Jesus Christ, to come out of her. And he came out the fame houre.

19 And when her mafters faw that the hope of their gaines was gone, they caught Paul and Silas, and drew them into the Or, court. | market place, vnto the rulers,

20 And brought them to the Magistrates, saying, These men, being lewes, doe exceedingly trouble our city,

31 And teach suftomes, which are not lawfull for vs to re-

Orshe ferst.

Dor, of Pithon.

ceine, neither to obserne, being Romanes.

22 And the multitude rose vp together against them, and the Magistrates rent off their clothes, and commanded to beat them. * 2.Cor.

23 And when they had layed many stripes upon them, they 11.25. 1. cast them into prison, charging the laylor to keepe them fasely.

24. Who having received fuch a charge, thrust them into the inner prison and made their feet fast in the stockes.

25 And at midwight Paul and Silas prayed, and fang praises

vnto God: and the prisouers heard them.

26 And fuddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the

doores were opened and enery ones bands were looked.

27 And the keeper of the prilon awaking out of his fleepe, and feeing the prison dopres open, hee drew out his sword, and would have killed himselfe, supposing that the prisoners had been fled.

28 But Paul cried with a loud woice, faying, Doe thy folfe no

harme, for we are all here.

29 Then be called for a light, and frang in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and faid, Sirs, what must I doe to

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31 And they faid, Beleeve on the Lord Telus Chrift, and thou that be faued and thy house.

31 And they hake vino him the word of the Lord, and to all

that were in his honfe,

33. And he tooke them the fame houre of the night, & wash: d their ftripesand was baptized, he and all his, ftraightway.

34 And when he had brought them into his houft he fet meat before them, and reloyced, beleeving in God with all his house.

35 And when it was day, the Magistrates sent the Sergeants,

faying Let thefe men ace.

36 And the keeper of the prison toldthis faying to Paul, The Magistrates have femt to let you goe: Now therefore depart, and

goe in peace.

37 But Paul faid ento them, They have beaten vs openly vncondemned, being Romanes, and have cast vs into prison, and now doe they thrust vs out pringly? Nay verely, but let them come themselves, and fetch vs out.

38 And the Sergeants told these words vnto the Magistrates, and they feared when they heard that they were Romanes.

39 And they came and beforght them, and brought them out, and defired them to depart out of the city.

40 And they went out of the prifon, *and entred into the boufe 16.14.

of Lydia, and when they had feene the brethren, they comforted them, and departed.

CHAP. XVII.

2 Paul preacheth at Thefalonica. 10 At Berea. 25 Hes diffuoeth and preacheth at Athens. 34 Many are connerted.

Ow when they had paffed thorow Amphipolis, and Apollonia, they came to Theffalonica, where was a Synagogue of the lewes.

2 And Paul, as his maner was , went in vnto them, and three

Sabbath dayes reasoned with them out of the Scriptures,

3 Opening and alledging, that Christ must need have fulfered and rifen againe from the dead: and that this Iesus whom I preach vnto you, is Christ.

4 And fome of them believed, and conforted with Paul and Silas, and of the denout Greekes a great multitude, and of the

chiefe women not a few.

5 ¶ But the Iewes which beleeved not, mountd with ennie, tooke vnto them certaine lewd fellowes of the bafer fort, and gathered a company, and fet all the city on an vpreare, & affaulted the house of Iason, and sought to bring them out to the people.

And when they found them not, they drew Jason, and cer-

curned the world vpfide downe, are come hither alfo:

7 Whom lafon hath received: and these all doe contrary to the decrees of Celar, saying, that there is another King, one less.

8 And they troubled the people, and the rulers of the citie,

when they heard thefe things.

9 And when they had taken fecuritie of Iafon, and of the o-

ther they let them goe.

Is a And the brethren immediately fent away Paul and Silas by night vnto Berea: who comming thicker, went into the Synagogue of the lewes.

II These were more noble then those in Thesalonica, in that they received the word with all readinesse of mind, and searched

the Scriptures daily, whether those things were fo.

12 Therefore many of them beleeved: allo of honourable we-

men which were Greekes, and of men not a few.

13 But when the Iewes of Theffalonica had knowledge that the word of God was preached of Paul at Berea, they came this ther also, and frired up the people.

4 And then immediately the brethren fent away Paul, to goe as it were to the fea ; but Silas and Timotheus abode

there still.

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15 And they that conducted Paul, brought him wito Athena and receiving a commandement vnto Silas and Timotheus, for to come to him with all speedshey departed.

16 T Now while Paul waited for them at Athens, his foint was stirred in him, when hee saw the citie I wholly given to 10, full of tdoles. idolatry.

17 Therefore disputed he in the Synagogue with the lewes, and with the denous persons, and in the market daily with them

that met with him.

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18 Then certaine Philesophers of the Epicureans, and of the Stockes encountred him: and some sayd, What will this babler fay? Other fome, He feemeth to be a fetter foorth of | Or, bafe] ftrange gods: because he preached vato them lesus and the re- fellow. furrection.

19 And they tooke him , and brought him vnto | Areopagus, | Or, Mars faying, May we know what this new doctrine, whereof thou hill. It fpeakeft, is?

20 For thou bringeft certaine strange things to our cares: we highest

would know therefore what thefe things meane. CONT THE 21 (For all the Athenians and Atrangers which were there, Athense

front their time in nothing elfe, but either to tell or to heare Some new thing)

28 Then Paul flood in the mids of | Mars hill, and faid, for court Ye men of Athens, I perceive that in all things yee are too fu- of the A. perstitious. reopa-

33 For as I paffed by, and beheld your I denotions, I found offes. an altar with this inscription, TOTHEVNKNOWEN GOD. Whom therefore ye ignorantly worship, him declare I that you

24 * God that made the world, and all things therein , feeing 2. Theff. that he is Lord of heaven and earth , dwelleth not in Temples 2,4. made with hands:

* Chap. 25 Neither is worthipped with mens hands, * as though hee 7.48. needed any thing, feeing he giveth to all, life and breath, and * plat. 58, all things.

26 And both made of one blood all nations of men, for to dwell on all the face of the corth, and hath determined the times before appointed, and the bounds of their habitations:

27 That they should seeke the Lord, if haply they might feele after him and finde him, though he be not fatre from every one of vs.

28 For in him we live, and moone, and have our being, as certaine also of your owne Poets have faid, For we are also his off fpring.

29 Forasmuch

* Elay 40.18.

29 Ferafmuch then, as we are the off-firing of God. * wee ought not to thinke that the God head is like voto gold, or filmer. or flowe granes by art and mans deuice.

30 And the times of this ignorance God winked at , but now

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commandeth all men every where to repent:

31 Because he hathappointed a day, in the which he will judge the world in righteoufnes, by that man whom he hath ordeined, gor, of whereof he | hath ginen affurance voto all men, in that he hath raised him from the dead.

32 And when they heard of the refurredion of the dead. forme mocked: and others faid, We will heare thee againe of this

matter.

32 So Paul departed from among them.

34 Howbest, certaine m'n claue vnto him, and beleened : > mong the which was Diony fins the Arcopagite, and a woman named Damaris, and others with them.

CHAP XVIII.

Paul labouring with his hands and preaching at Corinth, 9 is encousaged in a vision, 12 accused before the Deputie, but dis-TRIJed. 24 (if Apollos.

Fter thefe things, Paul departed from Athens, and came to

Cerinth.

2 And found a certaine lew named * Aquila, borne in Pon-16.3. tus, lately come from Italie, with his wife Priscilla, (because that Cland us had commanded all Tewes to depart from Rome) and came vnto them.

> 3 And because he was of the same craft, he abode with them. and wrought (for by their occupation they were tent-makers.)

4 And he reasoned in the Synagogue enery Sabbath, and per-

Swaded the Iewesand the Greekes.

5 And when Silas and Timotheus were come from Macedonia, Paul was preffed infpirit, and teftified to the lewes, that Jefis was Christ.

6 And when they appeled themselves, and blasphemed, * he shooke his raiment, and faid vinto them, Your blood be spon your owne heads, I am cleane: from hencefoorth I will goe vnto the Gentiles

7 And he departed thence, and entred into a certaine mans houl , named lufters, one that worthipped God, whose house toy-

ned hard to the Synagogue.

8 * And Cribus, the chiefe ruler of the Synagogue, beleened on the Lord with all his house : and many of the Corinthians hearing, beleened, and were bartized.

9 Then foake the Lord to Paul in the night by a vision , Be not afraid, but speake, and hold not thy peace:

fered fath.

* Rom.

* Matth. 10.14.

#1.Cor. 1.14.

GRAP, XVIII.

to For I am with thee, and no man shall fer on thee's to hurt thee: for I have much people in this city.

11 And he f continued there a yeere and fixe moneths, teach- f Gr fate

ing the word of God among them.

12 And when Gallie was the deputie of Achaia the lewes made infurrection with one accord against Paul, and brought him to the judgement feat,

13 Saying, This fellow perswadeth men to worship God con-

trary to the law

14 And when Paul was now about to open his mouth, Gallio fayd vnto the lewes, If it were a matter of wrong, or wicked lewdnesse. O yee lewes, reason would that I should beare with you.

15 But if it be a question of words, and names, and of your

law, looke ye to it: for I will be no judge of fuch matters.

16 And draue them from the judgement feat.

17 Then all the Greekes tooke Softhenes the chiefe ruler of the Synagogue, and beat him before the judgement feat : and

Gallio cared for none of those things.

1 & And Paul after this taried there yet a good while & theu tooke his leane of the brethren, and failed thence into Syria, and with him Prifcilla and Aquila : having thorne his head in Cenchrea: for he had a vow.

19 And he came to Ephefus: and left them there : but he him. felfe entred into the Synagogue, and reasoned with the lewes.

2 . When they defired him to tary longer time with them, he

confented not :

21 But badethem farewell, faying, I must by all meanes keepe this feast that commeth in Hierufalem; but I will returne againe vnto you, * if God will:and he failed from Ephefus.

* I.Cor. 22 And when he had lande lat Celares, and gone vp, and far 4,19,1208

luted the Church, he went downe to Antioch.

23 And after he had fpent some time there, he departed, and went ouer all the countrey of Galatia and Phrygia in order, frenghtening all the disciples.

24 4 * And a certaine lew, warmed Apollos, borne at Alexan- * 1. Core dria, an elequent man, and mighey in the Scriptures, came to 1.12.

Ephefus.

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2 5 This man was instructed in the way of the Lord, and being feruent in the spirit, he spake and taught diligently the things of

the Lord, knowing onely the baptisme of John.

26 And he began to speake boldly in the Synagogue, whom when Aquila and Priscilla had heard they tooke him vnto them, and expounded vnto him the way of God more perfectly. 27 And

27 And when he was disposed to passe into Achaia, the beetheen wrote, exhorting the disciples to receive him ; who, when he was come, helped them much which had beleased through

28 For he mightily comminced the lewes, and that publikely,

hewing bythe Scriptures, that I cfus was Christ.

CHAP. XIX. 6 The holy Ghoft given by Pauls hands .

And it came to paffe, that while Apollos was at Corinth, Paul hauing paffed therow the vpper coafts, came to Ephelus and anding certaine disciples,

2 He faid ynto them , Haue ye received the holy Ghoft finee ye beleeved? And they faid voto him, We have not fo much as

heard whether there be any holy Ghoft.

3 And he faid vnto them, Vnto what then are ye baptized?

And they faid, vnto Johns baptifme.

4 "Then faid Panl, John verely baptized with the baptifine * Mat.3. of repentance, faying, water the people, that they thould beleene on him which should come after him, that is on Christ lesus.

5 When they heard this, they were baptized in the Name of

the Lord lefus.

SI.

6 And when Paul had faid his hands upon them, the hely Ghoft came on them, and they spake with tongues, and prophefied.

7 And all the men were about twelue.

8 And he went into the Synagogue, and spake boldly for the space of three moneths disputing and perfuading the things con-

cerning the Kingdome of God.

9 But when divers were hardened, and beleened not, but Pake euill of that way before the multitude, hee departed from shem, and separated the disciples, disputing daily in the schoole of one Tyrannus.

10 And this continued by the space of two yeeres, so that all they which dwelt in Afia, heard the word of the Lord lefus both

Lewes and Greekes.

II And God wrought special miracles by the hands of Pauls

12 So that from his body were brought vnto the ficke handherchicfes or aprons, and the dileafes departed from them, and the

euillfpirits went out of them.

13 Then certaine of the vagabond lewes, exercifts, tooke ypon them to call over them which had euill spirits, the Name of the Lord leins, faying, Wee adings you by leins whom Paul preached.

14 And

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14 And there were festen fonnes of one Scena a Tew and chiefe of the Priefts, which did to.

15 And the euill foirit answered, and faid, lefus I know, and

Paul I know, but who are ye?

16 And the man in whom the evillspirit was, leapt on them. and ouercame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was knowen to all the Iewes and Greekes also dwelling at Ephefos, and feare fell on them all, and the Name of

the Lord Lefus was Magnified.

18 And many that beleeved came, and confessed, and shewed

their deeds.

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19 Many also of them which vsed curious arts, brought their bookes together and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of filuer.

20 So mightily grew the word of God, and premailed.

21 Andafter thefe things were ended, Paul purpofed in the spirit, when hee had passed thorow Macedonia and Achaia to goe to Hierufalem, faying, After I have beene there, I must also

22 So hee fent into Macedonia two of them that ministred vno to him, Timotheus and Eraftus, but hee himfelfe Raicdin Afia

for a fealon.

23 And the fame time there arose no small Risre about that way.

24 For a certaine man named Demetrius,a filner fmith, which made fiber thrines for Diana, brought no small gaine you the craftimen:

25 Whom he called together, with the workemen of like occupation, and faid, Sirs, yeeknow that by this craft weehave our wealth.

. 26 Moreoner, yee fee and heare, that not alone at Ephefus, but almost throughout all Asia, this Paul bath perswaded and turned away much people, faying, that they be no gods, which are made with hands.

27 So that not onely this our craft is in danger to be fet at Hought : but also that the Temple of the great goddeffe Diana fhoald be defrifed , and her magnificence should be deftroyed. whom all Afia and the world worshippeth.

38 And when they heard thefe fayings, they were ful of wrath,

and cried out, faying Great is Diana of the Ephefians.

29 And the whole citie was filled with confusion, and has tring caught Gaius and Aristarchus men of Macedonia, Pauls,

encuranions in trausile, they rufted with one accord into the Theatre.

3. And when Paul would have entred in vitto the people, the

31 And certaine of the chiefe of Asia, which were his friends, fent who him, defiring him that he would not adventure himselfe into the Theatre.

32 Some therefore cried one thing, and fome another; for the affembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multicude, the lewes putting him forward And Alexander beckened with the hand, & would have made his defence vote the people.

34 But when they knew that he was a Iewe, all with one voyce about the space of two hours cried out, Great is Diana of the Ephelians.

35 And when the towne clarke had appeared the people, he faid, Yee, men of Ephelius, what man is there that knoweth not how that the city of the Ephelians is † a worldipper of the great goddesse Diana, and of the image which fell downe from Impiter?

3.6 Seeing then that these things cannot bee speken against, ye ought to be quiet, and to doe nothing rashly.

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37 For yee have brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddesse:

38 Wherefore if Demetrius, and the craftefmen which are with him, have a matter against any man, I the law is open, and there are deputies, let them implead one another.

39 But if yee enquire any thing concerning other matters it that be determined in all lawfull allembly.

40 For we are in danger to be called in queftion for this daies whereby we may give an account of this concourfe.

41. And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

2 Paul goeth to Maccdonia. 7 He celebrated the Lords Supper, and preacheth. 9 Entichus falling downe deat, 10 is raifed to lifer 17 and 28 As Miletum he committees the flocke to the Elders, 36 and departeth.

A Md after the vptore was ceafed; Paul called vato him the disciples, and imbraced them, and departed for to goe into Macedonia.

And when hee had gone over those parts, and had given

of Gr.the Temple heeper.

Or, the Court dayes are keps.

them thich exhortation he came into Greece, I mitty into

8 Audthere abode three moneths 2 and when the lewes land wait for him, as he was about to faile in Syria, he purposed to returne therew Macedonia.

And there accompanied him into Afia, Separar of Berea, and of the Theffalonians, Ariffarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Afia, Tychicus and Trophimus.

5 Thelegoing before taried for vs at Tross:

6 And we failed away from Philippi, after the dayes of volcapened bread, and came who them to Tross in fine dayes, where we abode fenen dayes.

7 And vponthe first day of the weeks, when the disciples came together to break bread, Paul preached onto them ready to depart on the morrow, and continued his speech vntill midnight.

8 And there were many lights in the vpper chamber where

they were gathered together.

9 And there fate in a windowe a certaine young man named Entichusibeing fallen into a deepe fleepe, and as Paul was long preaching, hee funke downe with fleepe, and fell downe from the third loft, and was taken up dead.

Io And Paul went downe, and fell on him, and embracing

him, faid, Trouble not your felues, for his life is in him

bread, and eaten, and talked a long while, even till breake of day, so he departed.

And they brought the youg man aliue, and were not a lit-

tle comforted.

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13 ¶ And we went before to flip, and failed when Affor, there intending to take in Paul: for to hee had appointed minding him-felfe to goe afort.

14 And when he ther with vs at Alles, we tooke him in, and

tame to Micylene.

T 5 And we failed thence; and came the next day over against Chios, and the next day we arrived at Samos, and taryed at Trogilliom; and the next day we came to Miletus.

16 For Paul had determined to falle by Ephelos, because hee would not spend the time in Asia: for he hasted if it were possible for him, to be at Hiernfalem the day of Penrecost.

17 And from Miletushe fent to Ehhefus and called the E

ders efthe Church.

18 And when they were come to him, he faid voto them, Ye know from the first day that I came into Asia, after what maner I have beene with you at all scasons.

R 3

19 Serwing

19 Seroing the Lord with all humility of mind and with many searce, and temptations, which befell me by the lying in waite of the Lewese

20 And how I kept backe nothing that was prefitable vare you, but have flowed you, and have taught you publishely, and

from house to house.

21 Testifying both to the Jewes and alfo to the Greeks, repen-

22 And now behold, I goe bound in the spair vnto Hierufalem,

not knowing the thingsehat shall befall methere:

23. Saue that the hely Ghoft witneffeth in enery citie, faying

that bonds and afflictions | abide me.

for west 24. But come of these things moone me, seither count I my life for me. deare onto my selfe, so that I might finish my course with any and the ministery which I have received of the Lord lesus, to testific the Gospel of the grace of God.

35 And now behold, I know that yearl among whom I have goue preaching the kingdome of God shall fee my face no more. 26 Wherefore I take you to record this day, that I am pure

from the blood of all men.

27 For I have not flunned to declare voto you all the counfel

of God.

28 Take heede therefore vote your felues, and to all the stocke, oner the which the holy Ghost hath made you our feers, to feed the Church of God, which he hath purchased with his owne blood.

29 For I know this, that after my departing faall grieuous

wolnesenter in among you, not sparing the flocke.

30 Alfo of your owne felues hall men arife, speaking persecte

things, to draw away disciples after them.

31 Therefore watch, and remember that by the space of three yeeres, I ceased not to warne energions night & day with teares.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all, them which are fanctified.

3 3 I have coucted no mansfilver, or gold, or apparall.

* r. Cor. 34 Yea, you your selves know, that these hands have ministred

4.13. ynto my necessities, and to them that were with me.

1. theff. 2. 35 I have showed you all things, how that so labouring, yet 9. 2. thest ought to support the weake, and to remember the words of the 3.8. Lord Iesus, how he said, It is more blessed to give, then to test

36 ¶ And when he had thus spoken, he lesceled downe, and

prayed with them all.

37 And

£h

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47 And they all wept fore and fell on Pauls necke, and hiffed

28 Sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him vn. so the thip.

CHAP. XXL

B Paul will not bee diffwaded from going to Hiernfalem. 9 Pbflips daughters Prophiteffes. 17 Paul as Hierufalette, 27 is apprehinded, and in great danger, 31 but resemed by thechiese CADIAINE.

Nd it came to passe, that after we were got in from them, and Ahadlanched, we came with a ftraight course vnto Choes, and the day following ente Rhodes, and from thence ento Patara.

2 And finding a thip failing ouer vato Phenicia, wee went

abeard, and fet foorth.

3 Now when we had discoueted Cyprus, wee left it on the left hand, and failed into Syria, and landed at Tyre; for there the thip was to valade her burden.

4 And finding disciples, wee taried there seven dayes : who hid to Paul through the Spirit, that he should not goe up to

Hierufalem.

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5 And when we had accomplished those dayes, we departed and went our way, and they all brought vs on our way, with wines and children, till we were out of the city : and we kneleed downe on the shore, and prayed.

6 And when we had taken our leave one of another, we tooke

thip, and they returned home againe.

7 And when we had finished our course from Tyre, we came so Ptolomais, and faluted the brethren, and abode with them

one day.

8 And the next day wee that were of Pauls company, deparled, and came vnto Cefarea, and wee entred into the house of Philip the Euangelist (*which was one of the seuen) and abode * Chap? with him.

9 And the fame man had foure daughters, virgins, which did

prophetie.

10 And as wee taried there many dayes, there came downe

from Iudea a certaine Prophet, named Agabus.

II And when hee was come vate vs, hee tooke Pauls girdle and bound his owne hands, and feete, and faid, Thus faith the holy Ghoft, So faill the lewes at lerufalem bind the man that oweth this girdle, and thall deliver him into the handes of the Gentiles.

32 And when we heard these things, both we and they of that

place, belought him not to goe vp to Hierufalem.

13 Then Paul answered, What means yee to weepe and to breake mine heart? for I am ready not to be bound onely, but also die at Hierafalem for the Name of the Lord Iefus.

14 And when he would not be perswaded, we ceased, saying,

The will of the Lord be done.

15 And after those dayes, we tooke up our cariages, and went

vp to Hierufalem.

16 There were with vs also certaine of the disciples of Cefarea, and brought with them one Musion of Cyprus, an old disciple, with whom me should ledge.

16 And when we were come to Hierufalem, the brethren re-

ceined vs gladly.

18 And the day following Paul went in with ys vnto lames,

and all the Elders were prefent.

19 And when he had faluted them, he declared particularly what things God had wrought among the Gentiles by his ministery.

20 And when they heard it, they glorified the Lord, and faid varo him. Thou feeft, brother, how many thousands of Iewes there

are which beleeve and they are all zealous of the law.

at And they are informed of thee, that thou teacheft all the Tewes which are among the Gentiles to forfake Moles, faying, that they ought not to circumcife their children, neither to walke after the cultomes.

32 What is it therefore? the multitude must needs come to-

gether: for they will heare that thou art come.

23 Doe therefore this that we say to thee & We have foure

men which have a yew on them,

Num.6. charges with them that they may *thane their heads: and all may all chap. know that these things whereof they were informed concerning all. 18.

thee, are nothing, but that thou thy selfcals walkest orderly, and keepest the Law.

*Chap. 15 25 Astouching the Gentiles which beleeue*we have written
and concluded, that they observe no such thing, save onely that
they keepe themselves from things offered to idoles, and from

blood, and from ftrangled, and from formication.

* Num.6. selfe with them, entred into the Temple, ** to fignific the accomplishment of the dayes of purification, until that an officing should be offred for every one of them.

27 And when the feuen dayes were almost ended the Iewes which

which were of Alia, when they faw him in the Temple, Rirred sp all the people, and laid hands on him,

28 Cryingout, Men of Ifraelshelpe; this is the manthat reacheth all men every where against the people, and the law, and this place; and farther brought Greekes also into the Temple, and hath polluted this holy place.

29 (For they had feene before with him in the city, Trophismusan Ephefian, whom they supposed that Paul had brought into

the Temple.)

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30 And all the city was moved, and the people ran togethers and they tooke Paul, and drew him out of the Temple: and forthwith the dores were thut.

31 And as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hierufalem was in an vprore.

33. Who immediatly tooke fouldiers, and Centurions, and ran downe vnto them: and when they faw the chiefe captaine and the fouldiers, they left beating of Paul.

3.3 Then the chiefe captaine came neere, and tooke him and commanded him to be bound with two chaines, and demanded

who he was, and what he had done.

3 And fome cryed one thing, fome another, among the multitude: and when he could not know the certainty for the tumalt,
he commanded him to be carried into the caftle.

35 And when he came vpon the staires, so it was that he was

borne of the fouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, A-

way with him.

37 And as Paul was to be led into the Caftle, be sayd, wnto the chiefe captaine, May I speake vnto thee? who sayd, Canft thou speake Greeke?

38 " Art not thouthat Egyptian which before these daies ma- chap, dest anyprore, and leddest out into the wilderness our ethousand 5.36.

39 But Paulfaid, I am a man which am a Iew of Tharfus a city in Cilicia, a citizen of no meane city: and I befeech thee fuffor me

to speake vnto the people.

40 And when he had given him licence, Paul stood on the staires, and beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrew tongue, sying,

Thank declareth how he was connected, 17 and called to his Agostleship. 22 Mentioning the Gentales, the people exclaime on
him. 24 He escapeth sourging by the primitedge of a Romanc.
Men.

MEn, brethren, and fathers, heare yee my defence which I

2 (And when they heard that he spake in the Hebrew tongo

to them, they kept the more filence; and he faith)

* Chap .

Chap.

3.2.

3 *I am verely a man which am a Iew, borne in Tharfus, e city in Cilicia, yet brought vp in this city at the feet of Gamaliel, and taught according to the perfect maner of the Law of the fathers, and was zealoustowards God, as ye are all this day.

4 * And I perfecuted this way vnto the death, binding and

delivering into prilons both men and women,

5 Asalfo the high Prieft doth beare me witneffe, and all the effate of the Elders. from whom also I received letters who the brethren, & went to Damascus to bring them which were there, bound vnto Hierusalem for to be punished.

6 And it came to paffe, that as I made my journey, and was come nigh vnto Damafens about noone, fuddenly there shone

from heaven a great light sound about me.

7 And I fell voto the ground , and heard a voyce faying vote

me, Saul, Sanl, why perfecute ft thou me ?

8 And I answered, Who are thou, Lord? And he said vnto me I am lesus of Nazareth whom thou perfocuteft.

9 And they that were with me faw indeed the light, and were afraid; but they heard not the voyce of him that spake to me.

to And I faid, What shall I doe, Lord? And the Lord faid vnote me, Arife, and goe into Damascos, and there it shall be told thee of all things which are appointed for thee to doe.

II And when I could not fee for the glory of that light, being led by the hand of the that were with me, I came into Damafens.

12 And one Assanias, a deuout man according to the Law, haming a good report of all the Lewes which dwelt there,

13 Came vite me, and flood, and faid vito me, Brether Saple receive thy fight. And the fame house I looked up woon him.

14 And he faid, The God of our fathers bath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest beare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of what theu

haft scene and heard.

16 And now, why tarieft theu? Arife, and be baptized, and wash awaythy finnes, calling on the Name of the Lord.

17 And it came to paffe, that when I was come againe to Hiegufalem, even while I prayed in the Temple. I was in a trance.

18 And faw him faying wrto mee, Make halfe and get thee quickely out of Hierufakem for they will not receive thy testimos by concerning me.

19 And I faid, Lord, they know that I imprisoned, and beat in

Juery Synagogue them that beleene on thee.

20 * And when the blood of thy martyr Stenen was fled, I also * Chap.
was flanding by and confenting vnto his death, and kept the rai7.58.
sneut of them that flew him.

21 And he faid voco me, Departs for I will fend thee far hence

unto the Gentiles.

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22 And they gave him and ence vnto this word, and then life vp their voyces, and faid, Away with fach a fellow from the earth: for it is not fit that he should line.

23 And as they eried out, and caft off their cloathes and threw

34 The chiefe captaine commanded him to be breatht into the caftle, and bade that he should be examined by scourging: that he might know wherefore they cried to against him.

25 And as they bound him with thongs, Paul faid onto the Centurion that flood by, Is it lawfull for you to fcourge a man

that is a Remane and uncondemned?

26 When the Centurion heard that, he went and told the chief captaine, laying, Take heede what thou doest, for this man is a Romane.

27 Then the chiefs captaine came; and faid vnto him, Tell me, art thou a Romane? He faid, Yea.

28 And the chiefecaptaine answered, With a great summe ob-

- 29 Then straightway they departed from him s which should have flexamined him: and the chiefe captaine also was afraid 101, tora after he knew that he was a Romane, and because he had bound the ed him.
- 3. On the morrow, because he would have knowen the cortainty wherefore he was accused of the Iewes, hee loosed him from his bands, and commanded the chiefe Priests and all their Councill to appeare, and brought Paul downe, and set him before them.

CHAP. XXIII.

B. As Paul pleadeth his cause, 2. Anautas commandeth to smit him.
7 Dissention among his accusers 11 God encourageth him. 14
The Iewes lay was for him 20 He is resented by the chiefe capsaine, 27 and sent to Felix.

A Nd Paul earnestly behalding the Council, said, Men & brethren, I have lived in all good conscience before God, until

this day.

2 And the high Prieft Ananiascommanded them that flood by him to finite him on the mouth. 4.6

THEVACTES

3. Then faith Paul unto him, God thall finite three show whited wall: for fitteft thou to judge me after the Law, and commended me to be fmitten contrary to the Law?

4 And they that flood by, faid, Revileft, thou Gods high

Exod. 32.27.

23.

Prieft ? 5 Then faid Panl, I wift not, brethren, that he was the high Prieft: For it is written, * Thou shalt not weake enill of the ruler

of thy people.

6 But when Paul perceived that the one part were Sadonces, *Phil. 3.5 and the other Pharifes heeried out in the Councill, Men and bre-* Chap. thren, " I am a Pharifee, the fonne of a Pharifee: " of the hope and 34.21 . refurrection of the dead, I am called in question-

7 And when he had so said, there arose a dissension betweene Mat. 22 the Pharifees and the Sadduces: and the multitude was divided.

8 * For the Sadduces fay that there is no refurredion, neither Angelanor spirit: but the Pharifees confesse both.

9 And there arolea greatery and the Scribes that were of the Pharifees part arole, and ftroue, faying, We find no cuill in this manibut if a spirit or an Angel bath spoken with him, letvs not fight against God.

10 And when there arofe a great diffention, the chiefe cantaine fearing left Paul should have beene pulled in pieces of them, commanded the fooldiers to goe downe, and to take him by force from among them, and to bring him into the caftic.

11 And the night following the Lord freed by him, and faid, Be of good cheere, Paul : for as thou haft teftified of me in lerufalem fo must thou beare witnesse also at Rome.

13 And when it was day, certaine of the lewes banded together, for, with and bound themfelves under | a curfe faying that they won d peion oath of ther eat nor drinketill they had killed Paule specration . 13 And they were then forty which had made this confpi-

racie. side of the course and progressing to the barrier of the bree 1 4 And they came to the chiefe Priefts and Elders, andfaid. We have bound our felnes under a great curie, that we will cat nothing vntill we have flaine Paul.

15 Now therefore yee with the Counfell, fignifie to the chiefe captaine that hee bring him downe vnto you to morrow, as though yee would enquire something more perfectly conerrning him ; and we, or ever be come nerre; are ready to kill To set of maintain bear there benies

16 And when Pauls fifters some heard of their laying in waite, he went and encred into the caffle, and told Patil.

17 Then Paul called one of the Centurions vato him, and faid, Bring Bring this young man vato the chiefe Captainesfor he hath a cer-

gaine thing to tell him

18 So he tooke him, and brought him to the chiefe captaine, and faid, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, who hath some thing to say vnto thee.

19 Then the chiefe Captaine tooke him by the hand, and went with him afide privately, and afked him, What is that thou haft to

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20 And he faid, The Iewes have agreed to defire thee, that thou wouldest bring downe Paul to morrow into the Councill, as though they would enquire somewhat of him more per-

fcally.

21 But doe not thou yeeld vnto them: for there lie in waite for him of them moe then fourty men, which have bound themfelues with an oath, that they will neither eate nor drinke, till they havekilled him? and now are they ready, looking for a promile from thee.

22. So the chiefe captaine then let the young man depart, and charged him, See thou tell no man, that thou half shewed these

things to me.

23 And he called vote him two Centurions faying. Make ready two hundred fouldiers to goe to Cefarea, and horiemen three-fcore and tenne, and spearementwo hundred, at the third houre of the night.

24 And prouide them beafts, that they may fet Paul on, and

bring him fafe vnto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudias Lyfias vnto the most excellent Gonernour, Felix

fendeth greeting.

1.27 This man was taken of the Iewes and should have beene killed of them? Then came I with an army, and rescued him, hauing understood that he was a Roman.

28 And when I would have knowen the canfe wherefore they

accused him, I brought him foorth into their councill.

29 Whom I perceived to be accused of questions of their laws but to have nothing laid to his charge worthy of death or of bonds.

(30 And when it was told me, how that the Iewes laid wait for the man, I fent straightway to thee, and gaue commandement to his accusers also, to say before thee what they had against him. Forewell.

2731. Then the fouldiers, as it was commanded them, tooke Paul,

and brought him by night, to Antipatris.

32 On

32 On the morrow, they left the horiemen to goe with hims and returned to the Caftle.

33 Who when they came to Cefarea, and delinered the Epift's

the governour, presented Paulalfo before him.

34 And when the governour had read the letter, he afked of what province he was. And when he understood that he was of Cilicia:

35 I will heare thee, faid he, when thine accusers are also comes. And he commanded him to be kept in Herods indgement hall

CHAP, XXIIII.

Paul accused by Tertullus, to answereth for himselfe: 24 preabeth Christ to the governous and his west. 27 He going one of his office, leaveth Paul in Prosen.

A Nd after fine dayes, Ananias the high Prieft descended with

who enformed the governour against Paul.

2 And when he was called foorth, Tertuling began to accuse him, saying, Seeingthat by thee we enjoy great quietnesse, and that very worthy deeds are done vnto this nation by thy prouidence?

3 We accept it alwayes, and in all places, most noble Felin,

with all thankefulneffe,

4 Notwithstanding, that I bee not farther tedious ware thee, I pray thee, that thou wouldest heare vs of thy elemency a few words.

5 For we have found this man a peffilent fellow, and a moner of fedicion among al the lewes throughout the world, and a ring-leader of the fett of the Nazarenes.

6 Who also hath gone about to profanethe Temple: whom

we tooke, and would have judged according to our law:

7 But the chiefe captaine Lyfias came vpon vs, and with great

violence tooke him away ont of our hands:

8 Commanding his accusers to come vate thee, by examining of whom thy selfe mayest take knowledge of all these things, whereof we accuse him.

9 And the lewes also affented saying that these things were so

Then Paul, after that the gone mour had beckened who him to speake, answered; Forasimuch as I know that thou hast beene of many yeeres a Judge who this nation, I doe the more cheerefully answere for my selfe:

33 Because that then mayest understand, that there are yet but

awelue dayes, fince I went up to Hierufalem for to worthip.

4 8 And they neither found me in the Tample diffusing with any manneither railing up the people, neither in the Synagogues, mor in the city

13 Neither can they prooue the things whereof they now ac.

cule me.

14 But this I confess wate thee, that after the way which they call herefie, so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And have hope towards Gad, which they themselves also allow, that there shalbe a resurrection of the dead, both of the inst

and vninft.

16 And herein I doe exercife my felfe, to have alwaies a conlcience void of offence toward God, and toward men.

17 Nowafter many yeeres, I came to bring almes to my nation,

and offerings:

18 * Whereupon certaine Iewes from Asia found me purified * Chap. in the Temple, neither with multitude, nor with tumults 21.27.

19 Who ought to have bin here beforethee, and obiest if they

had onght against me.

20 Or elic let thefe fame here fay, if they have found any euill doing in me, while I stood before the Councill,

21 Except it be for this one voice, that I cryed standing among them, * Touching the resurrection of the dead I am called in que- * Chap.

ftion by you this day

22 And when Felix heard thefethings, having more perfect
knowledge of that way, he deferred them, and faid, When Lyfias
the chiefe Captaine shall come downe, I will know the vttermost

of your matter.

23 And he commanded a Centurion to keepe Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come vuto him.

24 And after certaine daies, when Felix came with his wife Drufilla which was a lewshe fent for Paul and heard him concer-

ming the faith in Christ.

25' And as he reasoned of righteofnesse, temperanee, and indement to come, Felix trembled and answered. Goe thy way for this time, when I have a convenient season, I will eall for thee.

26 He hoped also that money should have been ginen him of Paul, that he might loofe him: wherefore he sent for him the often ner, and communed with him.

27 But after two yeeres Portius Feftus came into Felix roome e and Felix willing to thew the Jewes apleasure, left Paul bound.

CHAP.

against the stance waipe xx Visiting bed to a tr

I Paul accorded before Feftus, & aufwereth for bimfelfe. 11 and pealesh to Cefar. 14 Feftus openeth bis matter to Agrippa. 23 He is brought forth, 25 and cleared by Peffue.

TOw when Festus was come into the province, after three dayes he ascended from Celarea to Hierosalem.

2 Then the hie Prieft, and the chiefe of the lewes informed

him against Paul and befought him.

3 And defired favour against him, that he would send for him to Hierufalem, laying wait in the way to kill him,

4 But Feftus answered, that Paul should be kept at Cefares,

and that he himfelfe would depart shortly thither.

5 Let them therefore, faid he, which among you are able, goe downe with me, and accuse this man, if there be, any wickednesse in him.

Or, a 6 And when he had taried among them I more then ten daies he went down vnto Cefarea, and the next day, fitting in the judge forme copies reade ment feat, commanded Paul to be brought.

7 And when he was come the lewes which came down from 210 mare then eight Hierusalem, stood round about, and laid many and grienous complaints againft Paul, which they could not proue, ar ten dayes.

8 While he answered for himselfe, neither against the Law of the lewes, neither against the Temple, nor yet against Cefar, hane I offended anything at all.

But Festus willing to do the Iewes a pleasure answered Paul. and faid, Wilt thou goe vp to Hierufalem, and there be indged of thefethings before me?

10 Then faid Paul, I stand at Cefars judgement feat, where I ought to be judged; to the leweshaue I done no wrong, as thou very well knowest.

II For if I be an offender, or have committed any thing worthy of death, I refuse not to die : but if there be none of these things wherof these accuse means man may deliver me ynto them. I appeale voto Cefar.

12 Then Festus when he had conferred with the Councillanfwered, Haft thou appealed vnto Cefar ? vnto Cefar shalt thou goe.

13 And after certaine dayes, king Agrippa and Bernice, came vnto Cefarea, to falute Festus.

14 And when they had bene there many dayes, Festus declared Pauls cause vuto the King saying. There is a certaine man lest in bonds by Felix:

15 About whom when I was at Hierufalem, the chiefe Priefts

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CHAP XXV.

and the Elders of the lewes enformed me defiring to have indement against him.

16 To whom I answered, It is not the maner of the Romanes to deliuer any man to die, before that hee which is accused, have the acculers face to face, and have licence to answere for himselfe concerning the crime laid against him.

17 Therefore when they were come hither without any delay on the motrow I fate on the judgement (cat and commanded the

man to be brought forth.

18 Against whom when the acculers stood vp , they brought

none acculation of fuch things as I supposed:

19 But had certaine questions against him of their owne superfittion, and of one-lefus which was dead, whom Paul affirmed to be aline.

20 And because II doubted of such maner of questions, l'alked him whether he would goe to Hierufalem, and there be judged how to

of thefe matters.

at But when Paul hadappealed to be referued vitto the I hea bereof. rine of Augustus, T commanded him to be kept, till I might lend por him to Cefar.

22 Then Agrippa faid vite Fellus, I would also heare the man

my felfe. To morrow, faid he, thou shalt heare him.

23' And on the morrow when Agrippa was come and Bernice, with great pompe, and was entred into the place of hearing, with the chiefe captaines and principall men of the city; at Feftus commandement Paul was brought forth.

24 And Paul faid, King Agrippa, and all men which are here prefent with vs, ye fee this man about whom all the multitude of the lewes have dealt with me, both at Hier falem, and also here,

crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himlelfe hath appealed to Augustus, I have determined to fend him.

26 Of whom I have no certaine thing to write vnto my lord? Wherefore I have brought him forth before you, and especially before thee Oking Agrippa, that after examination had, I might hane somewhat to write.

27 For it feemeth to me vnreasonable, to fend aprisoner, and

not withall to fignifie the crimes layd against him.

CHAP. XXVI.

I Paul before Acrippa declareth his life, 12 his conner fices and calling. 24 Fiftus chargeth himito be mad. 28 Agrippa almoft. per swaled to be a Christian. Them

07,1 was doubtfull

enquire

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Hen Agrippa Gid voto Paul , Then are permitted to freakt for thy leffe. Then Paul stretched foorth the hand, and answered for hunselfe.

2 I thinke my felfe happy, king Agrippa, becaufe I shall and swere for my felfe this day before thee, touching all the things

wherereof I am accused of the lewes :

3 Especially because I know there to be expert in all customes and questions which are among the lewes: wherefore I beseech there to be are me patiently.

4 My maner of life from my youth, which was at the first a-

5. Which knew me from the beginning (if they would teftific) that after the most straitest fed of our religion, I lined a Pharifec.

6 And now I fland, and am indged for the hope of the pro-

mile made of God vnto our fathers:

7 Vitto which promise our twelve tribes instantly serving God day and night, hope to come: for which hopes sake, king Agrippa, I am accused of the sewes.

8 Why should it bee thought a thing incredible with you.

that God fhould raife the dead?

a Chap.

& Chap.

2,2

8.3.

9 I verely thought with my felfe, that I ought to doe many

things contrary to the Name of Jelus of Nazareth:

To *Which thing I also did in Hierntalem, and many of the Saints did I thut up in prison, having received authority from the chiefe Priefts, and when they were put to death, I gave my voyce against them.

Led them to blass heme, and being exceedingly mad against them.

I perfecuted them even vote ftrange cities .

13 * Whereupon, as I went to Damascus, with authoritie and

commission from the chi-fe Priefts:

13 At midday. O king, I faw in the way a light from heaven, sboue the brightnesse of the Sunne, thining round about me, and show which tourneyed with me.

14 And when we were all fallen to the earth, I heard a voyce feaking vnto me, and faying in the Flebrew tongue, Saul, Saul, why perfecuteft thou me? It is hard for thee to kicke against the

15 And I faid, Who art thou, Lord? And he faid, I am Ichie

whom thou perfecuteft.

16 But rife, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witnesse, both of thesethings which thou hast seene, and of those things in the which I will appeare unto thee,

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17 Deliuering thee from the people, and from the Geneiles

ynco whom no v I fend thee,

18 To open their eyes, and to turnethem from darkenesse to light, and from the power of Satan vnto God, that they may receine forginenesse of finnes, and inheritance among them which are fance field by faith that is in me.

19 Whereur on, O king Agrippa, I was not disobedient vuto

she heavenly vision:

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2. But shewed first vinto them of Damplens, and at Hierisalem, and throughout all the coasts of Judea, and then to the Geneiles, that they should repent and turne to God, and doe workes meet for repentance.

21 For these causes the Lewes caught mee in the Temple, and

went about to kill me.

22 Having therefore obtained helpe of God, I continue vnto this day, witnessing both to small and great, saying none other things then those which the Prophets and Moles did say should come:

23 That Christ should suffer; and that he should be the free that should rise from the dead, and should show light vuto the people, and to the Gentiles.

24 And as he thus fpake for himfelfe, Festus faid with alowd voice, Paul, then are beside thy selfe; much learning doeth make

thee mad.

23 But he faid , I am not mad, most noble Festus , but speake

forth the words of tructh and sobernesse.

2 & For the king knoweth of these things, before whom also I speake freely: for I am perswaded, that none of these things are hidden from him for this thing was not done in a corner.

27 King Agrippa, beleeneft thou the Prophets? I know that

thou beleeueft.

28 Then Agrippa faid vnto Paul, Almost thou perswadest me

to be a Chriftian.

29 And Paul faid, I would to God, that not onely thou, but also all that heare me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had the spoken, the king rose vo, and the go

Mernour, and Bernice, and they that fate with them.

31 And when they were gone afide, they talked between thems felues, faying, This man dorth nothing worthy of death, or of bonds.

32 Then faid Agrippa vnto Feffus, This man might kaue been

fet at liberty, if he had not appealed voto Celar.

1

CHAP.

CHAP XXVIL

2 Paul Shipping toward Rome, to foreselleth the danger of the rootage, It but is not beleeved 14 They are toffed mith a tempeft. 41 and Suffer Shipmracke, 22. 34. 44 318 come all fafe so land.

Nd when it was determined that we should faile into Italy. they delivered Paul, and certaine other prisoners, voto one

named Iulius,a Centurion of Augustus band.

2 And entring into a thip of Adramyttium, we lanched, meaming to faile by the coafts of Afia, one Ariftarchus a Macedonian of Theffolonica being with vs.

3 And the next day we touched at Sidon : and Iulius courteoully intreated Paul, and gaue himliberty to gee vnto his friends

to refresh himselfe.

4 And when we had lanched from thence, wee failed vnder Cyprus, because the winds were contrary.

5 And when we had failed over the fea of Cilicia and Pame phylia, we came to Myra a city of Lyfia,

And there the Centurion found a flip of Alexandria failing

into Italy, and he put we therein.

7 And when we had failed flowly many dayes, and fearce were: come oner against Guidus, the wind not suffering vs, we tailed vnder | Creet,ouer against Salmone,

8 And hardly passing it, came vnto a place which is called the Faire hauens, nigh whereunte was the city of Lafea.

9 Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admo-

10 And aid vate them, Sirs, I perceine that this voyage will be with hims and much damage, not onely of the lading and thip, but also of our lines.

II Neuerthelesse, the Centurion beleeved the master and the owner of the thip more then those things which were spoken by

12 And because the hauen was not commedious to winter inthe more part aduled to depart thence also, if by any meanes they might attaine to Phenice, and there to winter; which is an hauen of Creet, and lieth toward the Southwest and Northwest.

13 And when & Southwind blew foftly, supposing that they had obtained their purpose, looking thence, they failed close by Creek 14 But not long after, there | arose against it a tempestuous

wind, called Euroclydon. 15 And when the thip was caught, and could not beare up into

the wind, we let her drive.

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as 6 And running woder a certaine Hand, which is called Claus da, we had much worke to come bythe boat.

17 Which when they had taken up, they wied helpes, underirding the thip , and fearing left they should fall into the quicke fands, ftrake faile, and fo were drinen.

18 And being exceedingly toffed with a tempest the next day,

they lightened the thip.

19 And the third day wee cast out with our owne hands the

tackling of the thip.

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20 And when neither Soune nor ftarres in many dayes appeared, and no small tempest lay on varal thope that we should be fa-

ned, was then taken away.

21 But after long abstinence, Paul Rood foorth in the mids of them, and faid, Sirs, ye should have hearkened voto me, and not have looked from Creet, and to have gained this harme and loffe.

22 And now I exhort you to be of good cheeres for there shall

be no loffe of any mans life among you, but of the ship.

23 For there flood by me this night the Angel of God, whole

I am, and whom I fernes

24 Saying, Feare not Paul, thou must be brought before Cefar, and loe, God hath given thee all them that faile with thee .

25 Wherefore firs, be of good cheere: for I beleene God, that it shall be even as it was cold me.

26 Howbeit, we must be cast vpon acertaine Iland.

27 But when the fourteenth night was come, as we were dritien vp and downe in Adria about midnight, the shipmen deemed that they drew neere to some countrey:

28 And founded, and found it twenty fathoms: and when they had gone a little further, they founded againe, and found it fifteene

fathems.

29 Thenfearing left we should have fallen your rockes, they

cast foure ancres out of the sterne, and wished for the day.

30 And as the fhipmen were about to fice out of the fhip, when they had let downe the boat into the fea, under colour as though they would have cast ancres out of the foreship,

31 Paul faid ynto the Centurion, and to the fouldiers, Except

thele abide in the thip, ye cannot be faned?

32 Then the fouldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was comming on , Paul befought them. all to take meate, faying, This day is the fourteenth day that ye have taried, and continued fasting, having taken nothing.

34 Wherefore, I pray you to take some meat, for this is for your health: for there that not an haire fall from the head of any of you.

THEACTES

25 And whenhe had thus spoken lie tooke bread, and gave thankes to God in presence of them all, and when he had broken it he began to eat?

36 Then were they all of good cheere, and they also tooke some

meat.

37 And we were in all in the ship, two hundred, threescore and fixteene soules.

38 And when they had eaten enough, they lightened the thip,

and caft out the wheatinto the fea.

39 And when it was day, they knew not the land: but they difconcred a certain creeke with a thore, into the which they were minded, if it were possible, to thrust in the ship.

I

40 And when they had I taken up the ancres, they committed shemfelnes unto the lea, and loofed the sudder bands, and holfed up the maine faile to the wind, and made toward shore.

41 And falling into a place where two feas met, they ran the fhip aground, and the forepart flucke faft, and remained vimoueable, but the hinder part was broken with the violence of the waies.

42 And the fouldiers counfell was to kill the prifoners, left any

of them should swimme out, and escape.

43 But the Centurion willing to faue Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselves first into the sea, and get to land:

44 And the reft some on boards, and some on broken pieces of the ship: and so it came to passe, that they escaped all safe to land.

The Barbarians kinduesse to Paul. 5 The viper on bit hand.

11 They depart toward Rome. 17 Hee declares to the course of his comming. 14 Some believe his preaching, and some doe not, 30 yet he preaches there swo years.

A Nd when they were escaped, then they knew that the Iland

was called Melita.

2 And the barbarous people thewed vs no little kindnesse: for they kindled a fire, and received vs every one because of the present raine, and because of the cold.

3 And when Paul had gathered a bundle of flickes, and layd them on the fire, there came a viper out of the heat; and faftened

on his hand.

4 And when the Barbarians faw the venemous beaft hang on his hand, they faid among themselves, No doubt this man is a murtherer, whom though he hath escaped the stayet Vengeance infereth not to live.

s And he shooke off the beaft into the fire, and felt no harme.

Mowbeit, they looked, when he should have swollen, or

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Men downe dead juddenly t but after they had looked a great while, and law no harme come to him, they changed their minds, and laid that he wasta God.

7 In the fame quarters were policisions of the chiefe man of the Hand, whose name was Publius, who received vs. and lodged

ws three dayes courteoully.

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8 And it came to pa fie that the father of Publius lay ficke of a fener, and of a bloody flixe, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the

Dand, came, and were bealed ?

10 Who also honoured vs with many honours; and when we depasted they laded vs with such things as were necessary.

it And after three moneths, we departed in a thip of Alexandria, which had wintered in the Ile, whose figure was Castor and Pollux.

12 Andlanding at Syracule, we taried there three dayes.

13 And from thence we fet a compaffe, and came to Rhepium, and after one day the Southwind blew, and we came the next day to Putcoli:

14 Where we found brethren, and were defired to tary with

them feven dayes: and fo we went toward Rome.

25 And from thence when the brethren heard of visiting came to meet vs asfarre as Appli forum, and the three Tauerness whom when Paul faw, he thanked God, and tooke courage.

16 And when we came to Rome, the Centurion delivered the priloners to the captains of the guard: but Paul was inficred to

dwell by himselfe, with a fouldier that kept him.

17 And it came to passe that after three dayes, Paul called the chiefe of the Lewestogether. And when they were come together, he said who them, Men and brethren, though I have committed bothing against the people or customes of our fathers, yet was I delinered prisoner from Hierafalem into the hands of the Romanes.

18 Who when they had examined me, would have let me goes

because there was no cause of death in me.

1 19 But when the Iewes spake against it, I was constrained to appeale vnto Cefar, not that I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: because that for the hope of Israel I am

bound with this chaine.

21 And they faid vinto him, We neither received letters out of Indea concerning thee, neither any of the brethren that came, thewed or thake any harme of thee.

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TO THE ROMANES.

22 But we defire to heare of thee what thou thinkeft: for as com-

cerning this feet, we know that every where it is woken againft,

23 And when they had appointed him a day, there came many
to him into his lodging, to whom he expounded and teltified the Kingdome of God, perlwading them concerning less, book out of the Law of Moles, and out of the Prophets, from morning till euching.

24 And some beleeved the things which were spoken, and some

beleeved not.

45. And when they agreed not among themselues, they departed, after that Paul had spoken one word, Well spake the holy Ghoft by Elaias the Prophet unto our fathers,

28 Saying, Goe unto this people, and fay, Hearing, we shall heare, and thall not understand, and seeing, yes shall see, and not

* Elev

6.9.mat.

12.14.

27 For the heart of this people is waxed grofte, and thou mar.4.12. luke 8.4. eares are dull of hearing, and their eyes have they closed, left ioh. 12.40 they should see with their eyes, and heare with their cares, and vnrom. 11,8. derfrand with their heart, and should be connected, and I should heale them.

> 28 Be it knowen therefore vnto youthat the faluation of God is fent whito the Genesles, and that they will heare it.

> 29 And when he had faid thefe words, the Iewes departed, and had great realoning among themselves.

30 And Pauldwelt two whole yeeres in his owne hierd house,

and received all that came in vntohim,

It Preaching the kingdome of God, and teaching these things which concerne the Lord lefus Christ, with all confidence no man forbidding him.

THE EPISTLE OF PAYLTHE Apostle to the ROMANES.

CHAP. I.

1 Pauls calling. 9 His defire to come to them. 16 What his Gofpel u. 18 Gods anger against all finne, 21 The Gentiles finnes.

Actes £ 3.1.



Aul a fernant of Ichis Chrift, called to bean Apofile, * frparated voto the Golpel of God,

2 (Which he hath promised afore by his Prophets in the holy Sciptures)

3 Concerning his Sonne lefus Chrift our Lord, which was made of the feed of Daniel according to the field,

4 An

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And f declared to becake Sonne of God, with power as f Gr cording to the Spirit of bolinesse, by the refure tion from the sermines.

obedience to the faith among all nations for his Name,

Among whom are ye also the called of Iclus Christ.

dence of

7 To all that be in Rome, beloved of God, called to be Saints: faith.

Grace to you, and peace from God our Father, and the Lord Iclus

Christ.

8 First I thanke my God through Iclus Christ for you all,

that your faith is spoken of throughout the whole world.

2) For God is my witheste; whom I serve with myspirit in 107, in my the Gospel of his Sonne, that without ceasing I make mention of fars, you alwayes in my prayers,

Lo Making request, (if by any meanes now at length, I might have a prosperous iourney by the will of God) to come ynto you.

Is For I long to see you, that I may impart vnto you some spirituall gift, to the end you may be established,

12 That is, that I may be comforted together | with you, by | 00 in the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come vato you, (but was let hitherto) that I might have some fruit among you also, even as among other of the Gentiles.

14 I am debter both to the Greeks, and to the Barbarians, both

to the wife, and to the ynwife.

15 So, as much as in me is, I am ready to preach the Gospel to

you, that are at Rome alfo.

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16 For I am not ashamed of the Gospel of Christ: for it is the power of God ynto faluation, to enery one that beleeueth, to the lew first, and also to the Greeke.

17 For therein is the righteousnesse of God renealed from faith to faith as it is written. * The just shall live by faith.

18 For the wrath of God is reucaled from heaven against all * Abae. vngodlinesse, and vnrighteousnesse of men, who hold the trueth 2.4. in vnrighteousnesse.

19 Because that which may be knowen of God, is manifest | in | Or, to

them, for God hath showed it water them.

20 For the innisible things of him from the creation of the world, are clearly scene, being understood by the things that are made, such his eternall power and Godhead, so that they are so that they are

without excule.

a. Because that when they knew God, they glorified him not because God, neither were thankefull, but became value in their indiginations,

TO THE ROMANES.

ginations, and their foolilla heart was darkened :

22 Professing themselves to be wife, they became fooles?

33 And changed the glory of the vncorruptible *God, into an image made like to corruptible man; & to birds, and foure footed beafts, and creeping things :

24 Wherefore God alfo gave them up to vacleanne fe, through the lufts of their owne hearts to dishonour their owne bodies be-

tweens themselves :

25 Who changed the trueth of God into a lie, and worshipped and ferned the creature more then the Creatour, who is bleffed for euer.

26 For this cause God gaue them yp ynto vile affections : for even their women did change the natural vie into that which

is againft mature :

37 And likewife also the men, leaning the naturall vse of the woman, burned in their laft one towards another, men with men, working that which is vnfeemely, and receiving in themselves that recompence of their errour which was meet.

28 And even as they did not like to fretaine God in their knowledge, God gave them over to | a reprobate mind, to doe

those things which are not convenient :

29 Being filled with all varighteen fac ffe, fornication, wickedneffe, concroumefle, malicioufnefle, full of enuie, murther, debate, deceit malignity, whilperers,

30 Backbiters, haters of God, despitefull proud, boalters, in-

menters of cuill things, disobedient to parents;

31 Without enderstanding, conenant breakers, without Ina-

turall affection, implacable, vnmercifull,

32 Who knowing the judgement of God, (that they which commit fuch things, are worthy of death) not onely doe the fame, but I have pleasure in them that doe them.

CHAP. II.

I They that condemne finne in others, and yet finne, are inexcufable, 9 whether they be lewes or Gentiles.

Herefore thewart inexcufable, O man, who foever thou are 1 that judgeft: for wherein thou judgeft another, thou condemnest thy selfesfor thou that judgest, doest the same things.

3 But we are fore that the judgement of God is according to

grueth, against them which commit fuch things.

3 And thinkest thou this, O man, that indgest them which elec fuch things, and doeft the fame, that thou shalt escape the audgement of God?

4 Or despifeft thon the riches of his goodneffe, and forbegrance, and long fufficing, not knowing that the goodnesse

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of God leadeth thee to repentance?

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5 But after the hardnesse, and impenitent heart, treasurest "Lam. 5.50 wp vito thy felfe wrath, against the day of wrath, and reuclation of the righteous judgement of God:

6 * Who will render enery man according to his deeds:

7 To them who by patient continuance in well doing, seeke 12.matt. 16.27. for glory, and honour, and ammertalitie, eternall life. 8 But to them that are contentious, and doe not obey the reue.22,

trueth, but obey vnright: outnesse, indignation and wrath, 9 Tribulation, and anguish v. on enery soule of man that | Greeke

doeth enill, to the lew first, and also of the + Gentile.

10 But glory, honour, and peace, to enery man that worketh + Greeks good to the lew first, and also to the fGentile.

11 For there is no refpe & of persons with God.

12 For as many as have finned without Law, shall also perish without Law: and as many as have finned in the Law, hall be sudged by the Law.

13 For not the hearers of the Law are just before God, but

the doers of the Law thall be inflified;

14 For when the Gentiles which have not the Law, doe by nature the things contained in the Law, thefe having not the Law, are a Law unto themselues.

15 Which shew the worke of the Law written in their hearts, their | conscience also bearing witnesse, and their thoughts | the Or, the meane wh leaccufing or elfe exenting one another :

16 In the day when God shall indge the secrets of men, by ence wife

Jefus Chrift, according to my Gofpel.

17 Behold, thou art called a lew, and refteft in the Law, and with makeft thy boaft of God:

18 And knowest bis will, and appropriet the things that are | ar, bemore excellent, being instructed out of the Law,

19 And are confident, that then thy felfe art a guide of the thems-

blinde, a light of them which are in darkeveffe : 20 An instructer of the foolish , a teacher of babes : which for trief

haft the forme of knowledge, and of the trueth in the Law: 21 Thou therefore that teacheft another, teacheft not thou thy that differe

Selferthou y preacheft a man thould not fteale, doeft thou Reale ?

22 Thou that fayest a man should not commit adultery, doest then commit adultery? thou that abherrest idoles, dock then commit facriledge?

23 Thouthat makeft thy beaft of the Law, through breaking * Efty the Law, dishonourest thou God?

24 For the Name of God is blasphomed among the Gentiles, eze 36. Ebrough you, as it is a written t

Græke.

Grecke.

* Plat.68.

194 [[1869] shems.

Celmes. the things

TO THE ROMANES.

25 For circumcifion verely profitch, if thou keepe the Laws but if thou be a breaker of the Law, thy circumcifion is made preircumcifion.

26 Therefore if the vneireumeifion keepe the righteoufneffe of the Law, shall not his vneireumeifion be counted for circum-

cifion?

27 And thall not vncircumcifion which is by nature, if it fulfill the Law, indge thee, who by the letter and circumcifion, doeft transgresse the Law?

28 For he is not a lew, which is one ontwardly, neither is

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that Circumcifion, which is outward in the fleth.

29 But he is a lew which is one inwardly, and Circumcifion is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

CHAP. III.

The Jewes prerogative. 9 Tet the Law convinceth them also of finne. 20 None instified by the Law. 28 But all by fauth.

W Hat advantage then hath the lew? or what profit is there of Circumcifion?

2 Much enery way: chiefly, because that vnto them were

For what if some did not beleeve? shall their vibeliese

make the faith of God without effect?

4 God forbid: yea, let God be true, and every man a lyar; sit is written, * That thou mightest be instified in thy sayings, and mightest overcome when thou art indged.

5 But if our vnrighteousnesse commend the righteousnesse of God, what shall we say? is God vnrighteous, who taketh venge-

ance ? (I fpeake as a man)

6 God forbid: for then how shall God indge the world?

7 For if the trueth of God hath more abounded through my lie vnto his glory; why yet am I also judged as a finner?

And not rather as we be flanderoully reported, and as some affirme that we say, Let vs doe enill, that good may come: whose damnation is inft.

9 What then? are we better then then? No in no wife: for we forete, have before f prooued both Iewes and Gentiles, that they are charged. all under finne,

10 As it written, There is none right eous, no not one:

II There is none that understandeth, there is none that seketh

12 They are all gone out of the way, they are together become

3 Their throat is an open sepulchie, with their tongues they

* PM.

hane vied deseit, the poison of afpes is under their lips: 14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Deftruction and mifery are in their wayes:
17 And the way of peace haue they not knowen.

18 There is no feare of God before their eyes.
19 Now we know, that what things focuer the Law faith, it

faith to them who are vider the Law: that enery mouth may be, ftopped, and all the world may become | guilty before God. | 07,506-20. Therefore by the deeds of the Law there shall no field be ieff to the

inflifted in his fight : for by the Law is the knowledge of finne. judge-

21 But now the righteoufnedle of the Law without God is manifefted, being witnedled by the Law and the Prophets.

22 Enenthe righteoussesse of God, which is by faith of Iefus Christ vnto all, and vpon all them that beleene: for there is no difference:

23 For all have finned, and come fhort of theglery of God,

24 Being inflifedfreely by hingrace through the redemption that is in lefus Christ:

25 Whom God hath fifet farth to be a propitiation, through 107, for faith in his blood, to declare his right control for the 1 remission or demed.

of funct, that are past, through the forbearance of God.

26 To declare, I say, at this time his righteonspesse: that hee sing oner might be inst, and the just fire of him which beleeueth in Iesus.

27 Where is boafting then? It is excluded. By what Law? of

workes? may but by the Law of faith.

28 Therefore wee conclude, that a man is inflified by faith.

without the deeds of the Law. 1. 1. 1. 29 Is he not also of the

by faith, and wneireumcifion through faith?

3t Doe we then make voyd the Law through faish? God forbid.

CHAP. IIII.

Morahams faith imputed for righteaufur ffe, 10 before hee was creumerfed. 16 Abraham the father of all belevers: 24 Our faith shall be also imputed for righter auswelle.

W Hat shall we fay then, shat Abraham our father, as pertaining to the fielh, hath found?

2 For if Abraham were inflified by workes, he hath whereof to glory, but not before God.

3 For what faith the Scripture? Abraham beleeued God, and it was counted vintohim for eighteousnesse.

4 Now

ment of

TO THE ROMANES.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but beleeneth on him that Justifieth the vingodly & his faith is counted for righteonine fe.

6 Euen as Danid also describeth the bleffedne fe of the man, anto whom God imputeth righteoufnesse without workes:

7 Same, Bleffed are they whole iniquities are forginen, and whose finnes are cou red.

8 Bleffed is the man to whom the Lord will not impute finac.

9 Commeth this bleffednes then woon the Circume from onely, or vpon the encircumcifion also? for we say that saith was rec. koned to Abraham for righteousneffe.

10 How was it then reckoned ? when he was in circumcifion, or in vacircumcifion? net in circumcifion, but in vacircumcifion.

II And he received the figne of Circumcifion, a feale of the righteousnesse of the faith, which hee had yet being vncircumcifed: that he might be the father of all them that beleeve, though they be not circumcifed; that righteoutreffe might be imputed vnto them allo:

12 And the father of Circumcilion to them who are not of the Circumcifion onely, but allo walke in the fteps of that faith of our father Abraham which he had being yet uncircumcifed?

13 For the promife that he should be the heire of the world, mas not to Abraham, or to his feed through the Law, but through the right confine fie of faith.

14 For if they which are of the Law, be heires faith is made void, and the premise made of none effect.

15 Because the Law worketh wrath: for where no Law is,

shere is no transgression. 16 Therefore u is of faith, that it might be by grace, to the end the promise might be sure to all the feed, not to that onely which is of the Law, but to that also which is of the faith of Abraham,

who is the father of vs all,

17 (As it is written, * I have made thee a father of many man tions) | before him whom he beleeved, even God, who quickeneth the dead, and calleth those things which be not, as though. they weres

18 Who against hope beleeved in hope, that he might become the father of many nations, according to that which was

fpoken, * So shall thy feed be.

19 And being not weake in faith, he confidered not his owne body now dead, when he was about an hundred yeere old, meither yet the deadne fle of Saraes wombe.

20 He flaggered not at the promise of God through vabeliefe

@ Gene. 17.5. Hor like Unito bens.

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but was also ftrong in faith, gining glory to Gode

at And being fully perfivaded, that what he had promifed, he was able also to performe.

22 And therefore it was imputed to him for righteonfnesse.

23 Now it was not written for his fake alone , that it was impouted to him :

24 But for ws alfo, to whom it shall be imputed, if we beleend on him that raised up lefus our Lord from the dead,

25 Who was delinered for our offences, and was raifed against

for our instification.

CHAP. V.

Being instified by faith, we have peace with God. 12 Sinne and death came by Adam, 17 righteon wife and life by Chi 1st.

Herefore being instified by faith, we have peace with God,

through our Lord Icfus Christ.

By whom also wee have accesse by faith, into this grace,

wherein we fland and reloyce in hope of the glory of God.
3 And not onely fo, but we glory in tribulations also, knowing

that tribulation worketh patience:

4 And patience, experience : and experience, hope : and it

5 And hope maketh not ashamed, because I love of God is shed abroad in our hearts, by the hely Ghost, which is given vnto vs.

6 For when were were yet without ftrength, I in due time 107, 40-

7 For scarcely for a righteons man will one die: yet perad-to the

8 Bit God commendeth his louetowards vs, in that while we

wert yet finners, Christ died for vs.

9 Much more then being now justified by his blood, we shall

be faued from wrath through him.

to For if when we were enemies, we were reconciled to God, by the death of his Sonne: much more being reconciled, we shall be faued by his life.

II And not onely fo, but we also ioy in God through our Lord Tesus Christ by whom we have now received the atonement.

12 Wherefore as by one man finne entred into the world, and death by fin & fo death paffed upon all men, for yall have finned. [07.30]

13 For yntillthe Law, finne was in the world : but finne is not whom.

imputed when there is no Law.

14 Neuertheleffe, death reigned from Adam to Mofes, even oser them that had not finned after the fimilitude of Adams transgression, who was she figure of him that was to come:

15 B t not as the offence, so also is the free gift : for if through the offence of one, many be dead; much more the grace of God.

TO THE ROMANES.

and the gift by grace, which it by one mail lefus Cariff, hath a bounded onto many.

16 And not as it was by one that finned, fo is the gift: for the judgement was by one to condemnation: but the free gift is of

many offences vnto inflification.

17 For if | by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of

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right coulie fe shall reigne in life by one, lefus Christ.

18 Therefore as by the offence of one, indgement came vious all men to condemnation: even so by the sighteousnesses of ones the free gift came vpon all men vato institution of life.

19 For as by one mans disbediede many were made finners: so by the obedience of one shall many be made righteous. 20 Moreouer, the Law entred that the offence might abound:

but where sinne abounded, grace did much more abound.

21 That as sinne hath reigned vitto death, even so might grace reigne through righteous sessent eternal life, by Icsus Christ our Lord.

CHAP, VI.

1 We may not line in finne. 12 nor les finne reigne in vis. 23 Death is the wages of finne.

Hat shall we say then? shall we continue in finne, that grace may abound?

3 God forbid: how shall we that are dead to finne, live any longer therein?

3 Know ye not, that fo many of vs as | were baptized into Iefus Chrift, were baptized into his death?

4 Therefore we are buried with him by baptifine into death, that like as Chrift was raifed up from the dead by the glory of the Father: cuen so we also should walke in newnesses like.

5 For if wee have beene planted together in the likeneffe of his death: we shall be also in the likeneffe of his refure thom.

6 Knowing this, that our old man is crucified with him, that the body of finne might be deflioyed, that henceforth we should not ferue finne.

7 For he that is dead, is f freed from finne.

8 Now if we be dead with Chrift, we believe that we shall also line with him:

9 Knowing that Christ being raised from the dead, dieth no more death hath no more dominion ouer him.

to For in that he died, he died vnto finne once: but in that he lineth anto God.

11 Likewife reckon yeals your selves to be dead indeed voto finne: but thise voto God, through Lesus Christour Lord.

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13 Let not figne reigne therefore in your mortall body, that ye Chould obevit in the luftsthereof.

13 Neither yeeld yee your members as t inftruments of yn. † Greek.

right confines vnto fin:but yeeld your felues vnto God, as thofe that at mes av are aline from the dead, and your members as inftruments of weapons. sighteoufnes vnto God.

14 For fin shall not have dominion oper you, for ye are not

under the Law, but under grace.

15 What then? shall we fin because we are not under the Law.

but vnder grace? God forbid.

16 Know ye not that to whom ye yeeld your selves servants to obey his feruants yeare to whom ye obey a whether of finne vnso death, or of obedience vinto rightcournes?

17 But God bethanked that ye were the fernants of finnesbut we have obeyed from the heart that forme of doctrine, t which I Gr.

was delinered you.

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mbertto ne 18 Being then made free from finne, ye became the fernants of were deby monteouinefie.

19 I spake after the maner of men, because of the infirmity of your fielh: for as ye have yeelded your members fernants to yncleanes and to iniquity vnto iniquity : even fo now yeeld your members fernants to righteousnelle vnto holinesse.

20 For when ye were the fernants of fin, ye were free f from + Grite va breomf righteonfnelle.

31 What fruite had ye then in those things, whereof ye were nelle .

now a thamed for the end of those things is death.

22 But now being made free from finne, and become fertiants to God, ye have your fruit ento holineffe, and the end everlasting life.

23 For the wages of finne is death : but the gifts of God is

eternall life, through lefus Christ our Lord.

CHAP. VII.

I No law bath power over a man longer then he liveth, 7 The law is not finne, 12 but hely suft and good.

Towye not, brethren (for I speake to them that know the Law)how that the Law hath dominion offer a man, as long as he lineth ?

2 For the woman which hath an husband, is bound by the law to her husband fo long as he liueth: but if the husband bee

dead, the is looked from the law of the husband,

3 So then if while her husband lineth the be married to anothe man, the shall be called an adulterest; but if her husband bee dead the is free from that law, to that the is no adukere flethough the is maried to another man-

4 Where-

TO THE ROMANDS.

4 Wherefore, my brethren, yee also are become dead to the Law by the body of Christ, that ye should be married to another, euen to him who is raifed from the dead, that we should bring foorth fruit vato God.

fons.

f Gr.pa . 5 For when we were in the fielh, the f motions of fins which were by the Law, did worke in our members, to bring foorth fruit voto death.

fin

Orbeing deadio that.

6 But now we are delivered from the Law, I that being dead wherein we were held, that we should ferue in newnesse of spirit, and not in the oldnesse of the letter.

7 What shall we say then ? is the Law sinne? God forbid. Nay, I had not knowen fin, but by the Law: for I had not knower luft, except the Law had faid, Thou shalt not couet.

07,004cupi cence.

ACHOUR.

8 But finne taking occasion by the commandement, wrought in me all manner of concupifcence. For without the Law finne mas dead.

9 For I was aline without the Law once, but when the com-

mandement came, finnereniued and I died.

10 And the commandement which was ordined to life, I found to be vino death.

at For finne taking oceasion by the commandement, deceived me, and by it flew me.

12 Wherefore the Lawe is hely, and the Commandement hely, and juft, and good.

13 Wasthat then which is good, made death unto me ? God forbid. But finne, that it might appeare finne, working death in me by that which is good : that finne by the Commandement might become exceeding finfull.

14 For we know that the Law is spirituall: but I am carnall.

fold under finne. + Greek.

15 For that which I doe, It allow not: for what I would that doe I not, but what I hate, that doe I.

16 If then I doe that which I would not, I confent vnto the Law, that it is good.

17 Now then, it is no more I that doe it; but finne that dwelleth in me.

18 For I know, that in mee (that is, in my fl: fh) dwelleth no good thing For to will is present with me: but how to performe that which is good, I find not.

19 For the good that I would, I doe not, but the enill which I would not that I doe.

zo Now if I doe that I would not, it is no more I that doe it, but finne that dwelleth in me.

at I find then a Law, that when I would doe good, enill is present with me.

CHAP. VIII.

23 For I delight in the Law of God after the inward man-

23 But I fee another Law in my members, warring against the law of my mind and bringing mee into captinity to the law of finne, which is in my members.

34 O wretched man that I am, who shall deliner me from the . Or shis body of this death ?

25 I thanke God through Jefus Christ our Lord So then, with death, the mind I my felfe ferue the Law of Godsbut with the flesh, the law of fiane.

CHAP. VIII.

I Who we free from condemnation. 5. I ? What have comwith of the flish, 6. 14 And what good of the spirus 17 and what of being Gods child.

Here is therefore now no condemnation to them which are in Christ Islus, who walke not after the flesh, but after the 00:1:

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2 For the Law of the Spirit of life, in Christ Icfus, bath made

me-free from the law of finne and reath.

3 For what the Law could not do in that it was weake through the fleth God fending his owne Sonne in the likenesse of finfull Meth, and for finne condemned finne in the fielh:

4 That the righteonfocs of the Law might be fulfifled in vs, farrice for fines.

who walke not after the flesh, but after the spirit-

5 For they that are after the A. thy doe mind the things of the Athibut they that are after the spirit the things of the spirite

6 For to the carnally minded, is death but to be spiritually t Gribe. minding minded is life and peaces

7 Because t the can all mind is enmity against God: for it is of the not fubicet to the law of God neither indeed can be. Reb.

8 So then they that are in the fl ih cannot pleafe God.

9 But ye report in the field, but in the spirit, if so beethat the minding fruit of God dwell in you. Now if any man have not the spirit of of the Christ, he is none of his.

to And if Christ be in you, the body is dead because of sinne: 7 G. the but the spirit is life, be cause of righte oulnes.

11 Butifthe spirit of him that raised up lesus from the deady of the! dwell in you : heethat raifed up Chrift from the dealshall allo fell. quick in your mortal budies by his spirit that dwelleth in your I for be-

It Therefore brethren, we are debters, notes the flesh, to line coule of after the fleih. his [bir 36

13 For if ye line after the flefh ye fhall die; but if ye through the faire doe mortife the deedset the body ye shall live.

14 For 25 many as are led by the spirit of God, they are the f onnes of God.

Or, 67 1

TO THE ROMANS.

25 For yee have not received the spirit of bondage against fearesbut yehave received the spirit of adoption, whereby we cry, Abba, Father.

16. The spirit it selfe beareth wienesse with our spirit, that we

are the children of God.

17 And if children then heires heires of God, and ioynt heires with Christ: If so be that we suffer wit him, that we may be also glorified together.

18 For I reckon, that the fufferings of this perfent time, are not worthy to be compared with the glory which shalbereneiled

in vs.

19 For the earnest expectation of the creature, waiteth for the manifestation of the sources of God.

20 For the creature was made fibiect to vanity, not willingly, but by reason of him who hath subjected the same in hope:

21 Because the creatore it selfe also shall bee deliusted from the bondage of corruption, into the glorious liberty of the children of God.

(Or,ever)

22 For we know that I the whole creation greaneth, and tra-

. uaileth in paine together vntill now.

23 And not onely they, but our felues also which have the first fruits of the spirit, even we our selves groane within our selves,

Luke 21 waiting for the adoption to mit the *redemption of our bodie.

24 For we are faued by hope; but hope that is feene, is not hope; for what a man feeth, why deeth he yet hope for?

25 But if we hope for that we see not, then doe we with pa-

tience wait for it.

26 Likewise the spirit also helpethour infirmities a for wee know not what we should ray for as we ought that the spirit it selfe maketh intercession for vs with gronings, which cannot be vetered.

for,the.

27 And he that fearcheth the hearts, knoweth what is the mind of the spirit, || because he maketh intercession for the Saints according to the will of God.

28 And we know that all things worke together for good, to them that love God, to them who are the called according to

bu purpole.

29 For whom he didforeknow, he also did predestinate to be conformed to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreover whom he did predefinate them he also called: and whom he called them he also instified; and whom he instified, them he also glorified.

31 What shall wethen say to these things? If God be for vs. w hocan be against vs? 32 He

33 He that spared not his owne Sonne, but delivered him we for us all; how shall her not with him also freely gine us all things?

33 Who shall lay any thing to the charge of Godselet? It is

God that inflifieth :

34. Who is he that condemneth? It is Christ that died, yearather that is rifen againe, who is cuenat the righthand of Gods who also maketh intercession for va.

35 Who shall separate vs from the love of Christ? shall tribute lation or distresses persecution or famine, or makednesses per

sill, or fword.

36 (As it is written, 4 for thy fake wee are killed all the day * Pfal.44) long, we are accounted as theepe for the flaughter)

37 Nay in all thefe things wee are more then conquerours,

through him that loved vs.

38 For I amperiwaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things prefent, nor things to come.

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from the lone of God which is in Christ Lesis our

Lord.

CHAP. IX.

B Pauls forrowe for the Jewes. 7 All Abrahams feed were not children of the promise. 25 The calling of the Gentiles, and rejetting of the Iewes.

I Say the trueth in Christ, I lie not, my conscience also bearing ame witnesse in the holy Ghost,

2 That I have great heavineffe; And continual forrrow in

3 For I could with that my felfe were accorded from Chrift, Or lead for my brethren my kinimen according to the fielh : 1 rated.

4 Who are Hraclites: to whom perteined the adoption, and the glory and the Leouenants, and the gloing of the Law, and the lor, sefice feruice of God, and the promises:

5 Wholeare the fathers, and of whom as concerning the Ach

Christ came who isouer all, God blessed for ener, Amen,

Not as though the word of God hath taken none effect. For
they are not all strael which are of strael:

7 Neither because they are the feed of Abraham are they all

8 That is, They which are the children of the fielh, the leare 13, not the children of God; but the children of the promise are connected for the leed

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TO THE ROMANS.

Gen. 18. 9 For this is the word of promise, *At this time will I come, and Sarafhall have a fonne. Eo.

10 And not onely this, but when Rebecca, also had conceined

by one exem by our father Ifaac,

it (For the children being not yet borne, neither haning done any good or euill, that the purpole of God according to election might fland, not of workes, but of of him that calleth.)

*Gen.25 12 It was faid vinto her, The Felder fhall feruethe fyonger. 13 As it is written , * facob hane I loned , but Elan hane I Or, great hated.

ger. 14 What shall me say then ? Is there varighteonsnelle with

Or, leffer. God? God forbid.

19.

desputest

6 wild.

with God?

Mala. 15 For he faith to Mofes, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have *Exod. ?? compassion.

16 So then it is not of him that willeth, not of him that run-

* Exodo neth but of God that the weth mercy.

17 For the Serieture faith voto Pharaoh. * Euen for this fame purpose haue I raised thee vp, that I might thew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore bath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt fay then voto me; Why doth he yet find fault?

For who hath refifted his will?

20 Nay but O man, who art thou that I replieft against God? Dr. au-Shall the thing formed fay to him that formed it, * Why haft [werest thou made me thus? againe, or,

21 Hath not the * potter power over the clay, of the fame lumpe, to make one veffell vate honour, and another vato

*EGi.45 22 What if God, willing to thew his wrath, and to make his power knowen , indured with much long faffering the veffels of

* Iere 18. wrath fitted to deftrection?

23 And that hee might make knowen the riches of his glory on the veffels of mercy, which he had afore prepared viite glory? 15.7. Ur,made 24 Euen vs whom he hath called not of the lewes onely but

also of the Gentiles.

ישף. as Ashee faith alfe in Ofee, * I will call them my people: * Ofc.2. 83. I.pet. which were not my people : and her beloved : which was not beloved. 3.10.

26 * And it shall come to passe, that in the place where it was * Ofe.t. faid ento them, Ye are not my people, there shall they be called the 10.

children of the living God.

27 Elai-

27 Efaistalfo crieth concerning lirael, * Though the mumber * Efa. to of the children of lirael be as the fand of the lea, a remnant shall 22.33. be faned.

28 For he will finish the work, & cut it fhort in right confies: | 07, the

29 And as Efaias faid before, * Except the Lord of Sabboth * Efa. 1.9, had left vs a feed, we had beene as Sodoma, and beene made like water Gomorrha.

30 What shall we say then? That the Gentiles which followed not after righteowinesse, have attained to right coulnesse, even the right coulnesse which is of faith:

31 But Ifraell which followed after the Law of righteoufnes,

hath not attained to the Law of right councile?

32 Wherefore? because they jought st, not by faith, but as it * Efa. & were by the workes of the law: for they flumbled at that flumb- 14. and ling flone, 28.16.

33 As it is written, *Behold, I lay in Sion a stumbling stone, 1, Pet. 2.6. and rocke of offence: and wholoeuer beleeneth on him, shall not gor, conbe lashamed.

CHAP. X.

1 The difference of the righteou/nesse of the Lawe, and that of fasth. 11 No believer shall be confounded, whether sewe or Gentile.

BRethren, my hearts defire and prayer to God for Israel is, that

2 For I beare them record, that they have a zeale of God, but

not according to knowledge.

3 For they being ignorant of Godstighteonfielle, and going about to chabilh their owne righteonfielle, have not submitted themselves ynto the righteonfielle of God.

4 For Christ is the end of the Law for righteenineffe to cuery

one that beleeveth.

6

d

5 For Moses describeth the rightcousses which is of the Law that the man which doeth those things shall live by them. * Levit.

6 But the righteousnes which is of faith, speaketh on this 18.5. wife: * Say not in thine heart. Who shall not ascend into heaven? ezek. 20. That is to bring Christ downe from aboue.

7 Or, who shall descend into the deepe? That is to bring up 12.

Christ againe from the dead. * Den. 30

8 But what faithit?*The word is night hee, our in thy mouth, 12.
and in thy heart, that is the word of faith which we preach, * Dev. 30.

9 That if thou shalt confesse with thy mouth the I ord Iches, 14. and shalt beleeve in thine heart, that God hath raised him from the dead, thou shalt be faued.

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to For with the heart man beleeveth voto righteenhes and with the mouth confession is made vnto falnation, 11 For the Scripture faith, * Wholocuer beleeueth on him, * E6.28. 16. shall not be ashamed. 12 For there is no difference betweene the lewe; and the Greeke ; for the fame Lord over all, is rich vnto all that call vpypon him. " loci 2. 13 * For whosever shall call you the Name of the Lord 52.263 thall be faued. 3,11. 14 How then shall they call on him in whom they have not beleened and how shall they beleene in him, of whom they have not heardland how shall they heare without a Preacher. 15 And how shall they preach, except they be sent? as it is * Eai.52 written: * How beautifull are the feet of them that preach the 7.naum.I Gospel of peace, and bring glad tidings of good things! 15. 16 But they have not all obeyed the Gospel. For Esaias faith, * Efai. 53 * Lerd, who hath beleeved our | † report ? I.John. 17 So then faith commetb by hearing; and hearing by the word 13.38. of God. I.or, prea-18 But I fay, have they not heard? yes verely, "their found ching. went into altheearth, & their words vntothe ends of the world. + Grabe 19 But I fay, Did not Ifrael know? Firft. Mofesfaith, *I will bearing prouoke you to leal oufic by them that are no people, and by a fooof us. his nation I will anger you. Phl.19 20 But Elaiasisvery bold, and faith, *I was found of them that fought mee not : I was made manifest vnto them that asked * Deu.32 not after me. 21. But to Ifrael he faith: All day long haue I firetched foorth * Efa. 65. my hands vato a disobedient and gaine faying people. 2. * Ela. 69. CHAP. XI. I God hath not cast off all Ifrael. 7 Some were elected, though the rest were hardened. 18 The Genitles may not infuls upon

Say then, Hath Ged caft away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

a God hath not east away his people which hee foreknew. Wote ye not what the Scripture faith of Elias? how he maketh intercession to God against Israel, saying,

Fr.Reg. 3 * Lord they have killed thy Prophets, and digged downe thine Altars, and I am left alone, and they focke my life.

* r.Reg. 4 * But what faith the answere of God vato him? I have re-29.18. letrace!

19.14.

ferued to my felfe fenen thoufand men who have not bowed the knee to the mage of Baal.

5 Euch fothen at this prefent time also there is a remnant ac-

cording to the election of grace.

6 And if by grace, then it is no more of workes : otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise worke is no more worke.

What then? Ifrael hath not obtained that which bee seeketh for, but the election hath obtained it, and the rest were

blinded.

n,

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8 According as it is written, * God hath given them the spi- hardened. rit of flumber: eyes that they should not see, and exces that they * E6.29. should not heare vnto this day.

9 And David faith, * Let theirtable be madea fuare, and a 107.70. trap, and a flumbling blocke, and a recompense onto them.

10 *Let their eyes be darkened, that they may not fee, and * Efa. 6 9

*Pfal.69

10r detay

them.

bow downe their backeal way. It I fay then Haue they fumbled that they fhould fall? God 22. forbid. Butrather through their fall, faluation is come ynto the * Pfal.69

Gentiles, for to prouoke them toicalousie.

12 Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more their fulnelle?

13. For I speake to you Gentiles, in as much as I am the Apostle

of the Gentiles, I magnific mine office :

14. If by any meanes I may proude to emulation them which

are my fieth, and might faue some of them.

15 For if the casting away of them be the reconciling of the world : what shall the receiving of them be, but life from the

16 For if the first fuit bee holy, the lumpe is also holy : and if

the roote be holy, so are the branches.

17 And if some of the branches be broken off, and thou being a wilde olive tree wert graffed in | amongst them, and with them | Or, for partakelt of the roote and farnelle of the Oline tree:

18 Boaft not against the branches but if thou boaft, thou bea.

self not the root, but the root thee.

19 Thou wilt say then, The branches werebruken off, that I might be graffed in.

20 Wellibecause of vubeleefe they were broken off, and thou standest by faith. Be not high minded, but feare,

at For if God spared not the naturall branches take beed feft

he allo spare not thee. \$2 Behold therefore the goodnelle and fenerity of God: on

TO THE ROMANES.

them which fell, fenerity but towards thee goodreffe, if then contime in his goodne fic:otherwife thou she fhal; be ent eff.

23 And they also, if they bide not still in vnbeleese shall be

graffed in: for God is able to graffe them in againe.

24 For if thou wert cut out of the Oline tree which is wild by nature, and west graffed contrary to nati re into a good Olice tree:how much more that thefe which be the natural branches, be graffed into their owne Olive tree?

25 For I would not brethren, that ye fhould be ignorant of this mystery (left ye should be wife in your owne conceits) that I blindneffe in part is happened to Ifrael, untill the fulneffe of the

Gentiles be come in.

bardnes. Ela.59. 26 And so all lirael shall be saved, as it is written, * There thall come out of Sion the deliverer, and fi all tune away ungodlinefic from Jacob.

26 For this is my concrant visto them, when I shall take away

their finnes.

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20.

beyed

bezed.

Or, Gut shem all

up toge.

Efa.

40.13.

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wif. 9.13. J.cer.s.

ther.

28 As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers

29 For the gifts and calling of Cod are without repentance.

87. 0. 30 For as yee in times poft have not | beleeued God, yet have now obtained mercy through their vnbeliefe: Or, 0-

31 Even fo have thefe also now not I believed that through

your mercy they may also obtains mercy.

32 For Godhath I concluded them all in vnbeliefe, that hee

might have mercy vpon all.

33 O the depth of the riches both of the wifedome and knowledge of God!how unfercheable are his judgements, and his waies paft finding out!

34 For who hath knowen the mind of the Lord, or who hath bin his counfeller?

35 Or who bath first given to him, and it shall be recompenfed vnto him againe ?

36 For of him and through him, and to him are all things: to whom be glory for euer Amen.

CHAP. XII.

3 Gods mer eres muft mone vs, to please God, 6 Enery man wruft attend bis calling. 9 Lone and other duties required. 19 Remenge forbidden.

Beleech you therefere brethren, by the mercies of God, that ye present your bodiesa living sacrifice, hely, acceptable voto God, which is your reasonable service.

2 And be not conformed to this werldsbut be ye transfermed

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by the remaing of your mind that ye may proue what is that good that acceptable and perfect will of God.

3 For I fay, through the gracegiuen vite me, to every man that is among you, not to thinke of himfelfe more highly then he ought to thinke, but to thinke & foberly, according as God hath & Gr.to dealt to every man the measure of faith. Cobriety.

4 For as we have many members in one body, and all mem-

bers have not the fame office:

5 So we being many are one body in Christ, and enery one

membersone ef another.

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6 Having then gifts, differing according to the grace that is given to vs, whether prophecy, let vs prophecy according to the preportion of faith.

7 Or ministery, let vs maite on our ministring , or he that

teacheth,on teaching:

8 Or he that exhorteth, ou exhortation: he that I gineth, ket for, in. him doe it with fimplicity: he that ruleth, with diligence: he that Parteththeweth mercy, with cheerefulne Ic.

9 Let love be without dissimulation; abhorre that which is rally.

enill, cleane to that which is good.

20 Be kindly affectioned one to another with brotherly love, for, in the in benour preferring one another.

11 Not flouthfull in bufineff:feruent inspirit,feruing the Lord. brethica. 12 Reloycing in hope patient in tribulation, continuing instant

in prayer.

13 Diffributing to the necessity of Saints, given to holpi tality.

14 Bleffe them which perfecute you, bleffe, and curfe not.

15 Reloyce with them that doe relojce, and weepe with them

that weepe.

16 Be of the same mind one towards another. Minde not high things, but | condescend to men of low effect. Be not wife in your | or, be contensed Owne conceits.

17 Recompence to no man enill for enill. Provide things ho- with neft in the fight of all men.

18 Ifit be possible, as much as lieth in you, line peaceably things.

with all men.

19 Dearely beloned, avenge not Your felnes but rather gine place ynto wrath : for it is written, * Vengeance is mine, I will * Dent. repay, fayth the Lord.

20 * Therefore if thine enemy hunger, feed hims if he thirst, *Prou.35 give him drinke. For in to doing then that heape coales of fire at .

on his head.

21 Be not overcome of cuill, but overcome cuill with good.

TO THE ROWANS.

CHAP. XIII.

I Our duties to Magifirates. 8 Love is the fulfilling of the Law-11 Against glutting , drunkenneffe , and the workesof darkeweffe.

Br, ordeend.

Et enery foule be fubica vnto the higher powers: For there is no power but of Ged. The powers that be, are | ordained of God.

3 Wholoener therefore refifteth the power, telifteththeordinance of God: and they that refift, thall receive to themselves

demnation. 3 For rulets are not a terrour to good workes, but to the enill. Wilt thoughen not bee afraid of the power? doe that which is

good, and thou shalt have prayle of the same.

4 For he is the minister of God to thee for good: but if theu doe that which is cuill be a fraid: for he beareth not the fword in vaine: for he is the minister of God, a revenger to execute wrath wpon him that docth cuill.

5 Wherefore ye must needs be subject mot onely for wrath.

but also for conscience fake.

6 For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute i due, custome to whom custome, scare to whom scare, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that

loueth another hath fulfilled the Law.

9 Forthis, Thou shalt not commit adultery, Thou shalt not will, Thou shalt not fteale, Thou shalt not beare falle witnesse, Thou shale not court; and if there be any other Commandement, it is briefly comprehended in this faying, namely, Thou shalt love they neighbour as thy felfe.

1. Loue worketh no ill to his neighbours, therefore loue is the

fulfillips of the Law.

It And that knowing the time, that now it is hightime to awake out offleeperfor now is our faluation nearer then when we

1 2 The night is farre frent, the day is at handalet vs therefore east off the workes of darkenefic, and letys put on the armour of

1'Or de. comig.

13 Let vs walke I honefly as in the day, not in ricting and drunkennesse, not in chambring and wantonnesse, not in firife and

14 But put ye on the Lord lefis Chrift, and make not provillen for the field, to fulfill the lufts thereof.

CHAP.

CHAP, XIIIL

CHAP. XIIII.
3 Mon may not contenue mor condenne one muther for things indifferent. 13 but take head of guing offence to them.

I fin that is weake in the faith receive you, but not to doubt. Or you to I full differentiations.

2 Por one believeth that he may eat all things; another who doubt full is weake, eateth herbes.

3 Let not him that cateth despise him that eateth not: and let not him which eateth not, judge him that eateth. For God hath

received him.

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u

4 Who are then that indgest another mans servant? to his own snaster he standeth or falleth; Yea he shall be holden up: for God is able to make him stand.

One man eftermeth one day aboue another: another eftermeth enery day abke. Let enery manbe | fully perfeaded in his | Or, fully owner mind.

6 He that I regardeth a day, regardeth it with the Lord and he tor, objere that regardeth not the day, to the Lord he doth not regard it: He meth. that eaceth, eateth to the Lord, for he giveth God thankes, and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of vs liueth to himselfe, and no man dieth to

himselfe.

8 For whether we live, we live vnto the Lord: and whether we die, we die vnto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Christ both died, and arese, and revived, that

he might be Lord both of the dead and living.

to But why deeft "thou indgethy brother? or why doeft thon "2. Cor. 5

Set at nought thy brother? we shall all stand before the indgment 10.

Seate of Christ.

For it is written, * As I line, faith the Lord, enery kneefhal * Efa. 45. bow to me and enery tongue shall confesse God.

12 So then every one of vs thall give account of himfelfe to

God.

13 Let vs not therefore indge one another any more but indge this rather that no man put a frumbling blocke, or an occasion to † Gr. fall in his brothers way.

fall in his brothers way.

14 I know, and amperfixeded by the Lord Iefus, that there is † Gr.
nothing functione of it felfe: but to him that eftermeth any thing commons.

to be † vncleane, to him it vncleane.

1 5 But if thy brother be grieued with thy meat: now walkest cording to thou not † charitably. Destroy not him with thy meat, for whom charity, 1. Christ died.

Cor. 8.11.

16 Let not then your good be enill focken 64,

TO THE ROMANES.

7. For the kingdome of God is not meate and drinke 3 but righttouinelle, and peace, and ioy in the holy Ghoft.

18 For he that in thefe things ferneth Chrift, is acceptable to

God, and approved of men.

Or, dis-

cer neth

& put-

seth a def-

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micalas.

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ference

19. Let us therefore followafter the things which make for

* Tit. 1. Peace, and things wherewith one may edific another. 20 For meat, deftroy not the works of God:all things indeed "1. Cor. 8. are puresbut it is coill for that man who eateth with offence. 15.

21 It is good neither to eat felh, nor to drink wine, not any thing whereby thy brother fumbleth, or is offended or is made weake. 22 Haft thou faith? haue it to thy felfe, before God. Happy is

he that condemneth not himselfe in that thing which he alloweth. 2? And he that I doubteth, is damped if he eate, because he ea-

teth not of faith: Fer whatfoener is not of faith is finne.

CHAP. XV. 1 The strong must beare with the weake. 2. We may not please our felues, 7 but receive one another as Christ did vs all.

[A] Ee then that are firong, ought to beare the infirmities of the weake, and not to please our selbes.

3 Let enery one of vs please his neighbour for his good to edi-

3 For even Christ pleased not himselfe, but as it is written, * The reproaches of them that reproach thee fell on me.

* Pf.69.9 4 For whatfoener thir grwere written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

F. Cor.I. 5. * New the God of patience and confolation grant you to be like minded one towards another. Jaccording to Christ Jefus: 10. 6 That ye may with one minde and one mouth glorific God, Or, after

the exam- even the Father of our Lord lefus Christ.

7 Wherefore receine ye one another, as Christ also received vs, to the glory of God.

8 Now I fay, that Iefus Chrift was a Minister of the circumcision for the trueth of God, to confirme the promises made voto the fathers.

9 And that the Gentiles might glorifie God for his mercy. 28 *Pf. 18.49 it is written, * For this cause I will confesse to thee among the Gentiles, and fing vnto thy Name.

* Deu. 32 10 And againe he faith, * Reisyeeye Gentiles with hispeople. 11 And againe, * Praife the Lordall ye Gentiles and laud him *Pf. 117.1 a'lye people.

* E[ai. 11. 12 And againe Efaias faith, "There shall be a root of leffe, and 10, he that shall rife to reigne over the Centiles in him shall the Gentiles traft.

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13 New the God of hope, fill you with all ioy and peace in beleeuing, that ye may abound in hope through the power of the

14 And I my lelfe also am perswaded of you, my brethren, that ye also are full of goodnes, filled with all knowledge, able also to

admonth ene mother.

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15 Neuertlicheffe, brethren, I haue written the more boldly vinte you, in some fort, as putting you in minde, because of the grace that is given to me of God.

16 That I should be the minister of Iesus Christ to the Gentiles, ministring the Gospell of God, that the loffering up of the Gentiles might be acceptable, being fanctified by the holy Ghoft.

17 I have therefore whereof I may glory through Iclus Christ,

in those things which pertaine vnto God.

18 For I will not dare to speake of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed,

19 Through mighty fignes and wonders, by the power of the Spirit of God, fo that from Hierufalem and round about vnto !!

lyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strined to preach the Gospell, not where Christ was named, left I should build upon another mans foundation:

21 But 25it is written, * To whom he was not spoken of they shall see: and they that have not heard, shall understand.

22 For which canfe alfo I have beene much hindered from

comming to you? 23 But now having no more place in these parts, and having a

great defire thefe many yeeres to come wato your 24 Whenfocuer I take my sourney into Spaine I wil come to you for I truft to fee you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with fyour company.

25 But now I goe unto lerufalem, to minifter unto the Saints.

26For it hath pleafed them of Macedonia and Achaia, to make a certaine contribution for the poore Saints which are at Hierufalem.

27 It hath pleased them verely , and their debters they are. For if the Gentiles have beene made partakers of their fpir tuall things, their duety is also to minister voto them in carnal things.

28 When therefore I have performed this, and have lealed to

them this fruit, I will come by you into Spaine.

29 And I am fore that when I come vato you, I shall come in the fulnette of the blessing of the Gospell of Christ. 30 NOW

* Ef2. 52 Or, man my males or al oftemtimses.

+ Gr. mil

TO THE ROMANS.

go Now I befeech you, brethren, for the Lord Ielus Christs fake, and for the lone of the Spirit, that yee strine together with me, in your prayers to God for me,

34 That I may be delivered from them that I do not believe in Indea, and that my fernice which I have for Hierafalem, may

defobe in Index, and that my ferni

10rare

3.2 That I may come vnto you within by the will of God, and may with you be refreshed.

33 Now the Godof peace be with you all, Amen.

CHAP XVL

3 Paul fendesh greeting to many, 17 and advertises to take beed of those that cause discension and offences, 21 and endesh with praise and thankes to God.

Commend vate you Phebe our fifter, which is a feruant of the

Church which is at Cenchreat

2 That ye receive her in the Lord as becommeth Saints, and that ye assift her in what focuer bufine lie like hath need of you, for the hath bene a faccour of many, and of my felfe also.

3 Greet Priscilla and A quila, my helpers in Christ Tefus:

4 (Who have for my life laid downe their owne neekes; who whom not onely I give thankes, but also all the Churches of the Gentiles)

5 Likewife greet the Church that is in their house. Salute my welbeloud Epenetus, who is the first fruits of Achaia vnto

Christ,

6 Greet Mary, who bestowed much labour on ve.

7 Salute Andronicus and Iunia my kinfmen, and my fellow prifoners, who are of note among the Apostles, who also were in Christ before me.

8 Greet amplias my beloved in the Lord.

9 Salute Vrbane our helper in Christ, and Stachys my beloued 10 Salute Apelles approued in Christ. Salute them which are of Aristobalus I houshold.

11 Salute Herodion my kinfernan. Greet them that be of the

I houshold of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphofa, who labour in the Lord.
Salute the beloued Perfis, which laboured much in the Lord.

13 Salute Rufus chofen in the Lord, and his mother and mive. 14 Salute Afyneritus, Phlegon, Hermas, Patrobas, Hermes, and

the brethren which are with them.

15 Salute Philologus and Inlia, Nereus and his fifter, and O-lympas, and all the Saints which are with them.

16 Salute one another with as holy kiffe. The Churches of Christ falute you.

friends.

or;

friends.

15 Now

17 Now I beleech you, brethren, marrke them which caple di uifions and offences, contrary to the dettrine which ye have learned and andidthem,

18 For they that are fuch, servenot our Lord lesis Christ, but their owne belly, and by good words and faire speeches deceive

the hearts of the fimple.

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19 For your obedience is come abroad voto all men. I am glad therefore on your behalfe : but yet I would have you wife vinto that which is good and I fimple concerning enil!.

20 And the God of peace thall | bruife Satan under your feet barnes. fhortly. The grace of our Lord lefts Chrift be with you. Amen. lefte.

21 Timothens my worke-fellow, and Lucius, and Ialon, and

Solipater my kinfemen faluteyou.

22 1 Terrius, who wrote this Epifffle, falute you in the Lord.

23 Gains mine hofte, and of the whole Chuch, faluteth you Eraffusthe Chamberlaine of the citie fakiteth you, and Quartus a brother.

24 The grace of our Lord lefns Christ be with you all. Amena 25 Now to him that is of ower to stablish you according to my Gefpel, and the preaching of lefus Chtift, according to the renelation of the mystery which was kept secret kneethe world begans

26 But new is made manifelt, and by the Scriptures of the Prophets according to the commandement of the enerlasting God, made knowen to all nations for the obedience of faith,

27 To God, onely wife, be glory through lefins Christ, for ever-

Amen.

Written to the Romanes from Corinthus, and fent by Phobe fernant of the Church at Cenchrea.

THE FIRST EPISTLE OF PAVE the Aposile to the CORINTHIANS.

CHAP. I.

1 Af er falutation and thankelgroing, 10 he exhorteth to onity. and 12 reprocess the their diffinfions. 18 God deffrogeth the masedome of the mise.



Aul called to be an Apostle of lesis Christ, through the will of God, and Softhenes our brother,

2 Vore the Church of God which is at Corinth, * Actes to them that * are landified in Chrift lefes, called 15.5. to be Saints, * with all that in every place call vp- * Rome

on the Name of Lefus, Christ the Lord, both theirs and ours. 3 Grace

I. CORINTHIANS.

3 Grace be vato you, and peace from God our Father, and For the Lord lefus Chrift,

4 I thanke my Godalwayes on your behalfe, for the grace of

God which is given you by lefus Christ,

. That in every thing yeare enriched by him, in all vtterance, and in all knowledge:

6 Buen as the testimony of Christ was confirmed in you. 4Gr.rene-7. So that ye come behind in no gift; waiting for the t.com-Lettons . ming of our Lord Jefus Christ,

8 Who shall also confirme you write the end, that ye may be

blameleffe in the day of our Lord lefus Christ,

Fr. Thel 9 * Godis faithfull, by whom ye are called vnto the fellowthip of his Some lefus Christ our Lord. 5.24.

10: Now Lbefeech you brethren, by the Name of our Lord Iefor Christ that yeall speake the same thing, and that there be no t dinifiens among you: but that ye be perfectly loyned together

in the fame mind, and in the fame judgement.

Greeke,

Schafmes.

fpeach.

29.4.

7.16.

* Elay

* Efay

23.18. K Rom.

E.30.

13.38.

* Matth.

Rom.

11. For it hath been declared vnto me of you,my brethren, by them that are of the house of Cloe, that there are contentions a. mong yeu.

13 Now this I fay, that enery one of you faith, I am of Paul, and

* Aces I of * Apollo, and I of Cephas, and I of Chrift. 18.24.

13 Is Chrift divided? was Paul crucified for you? or were ye baptized in the name of Paul?

* Actes 14 I thanke God that I bay tized none of you, but * Crifpus 188. and Gaius:

> 15 Left any should say, that I had baptized in mine ownersme. 16 And I baptized also the houshold of Stephanas: befides, I

know not whether, I baptized any other.

17 For Christ sent me not tobaptize, but to preach the Gospel: ₹2.Pet. not with wifedome of | words, left the croffe of Christ should X.16. be made of none effect. I AY.

18 For the preaching of the croffe is to them that periff, foolifhneffe: but vnto vs which are faued it isthe & power of God.

19 Por it is written. I will destroy the wisedome of the wise and will being to nothing the * understanding of the prudent.

20 * Where is the wife? where is the Scribe? where is the diffouter of this world? Hath not God made fool in the wifedome

of this world? 21 *For afterthat in the wifedome of God the world by wifedome knew not God, it pleased God by the soolishnesse of prea-

ching to fave them that believe. 22 For the * Icwes require a figre, and the * Greekes feeke af-

ter wiscdome.

23 But

23 But we preach Christ crucified, vnto the Iewesa stumbling blocke, and vnto the Greekes foolishnesse:

24 But ynto them which are called, both lewes and Greekes, Christ, the power of God and the wifedome of God.

25 Because the foolishnesse of God is wifer then men : and the weakenesse of God is stronger then men.

26 For ye fee your calling, brethren, how that not many wife men after the fielh, not many mighty, not many noble we called.

· 27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, both God chosen, 200, and things which are not, to bring to mought things that are,

29 That no fielh should glory in his presence.

30 But of him are ye in Christ Issa, who of God is made vito vs wisedome, and right consuesse, and fantification, and redemption s

31 That according as it is written, * He that glorieth, let him * Icrei glory in the Lord,

I Pauls preaching, though without excellence of speach or of wisedome, yet 6 excellent the wisedome of this world, 14 The naturall mans understanding.

A Nd I, brethren, when I came to you, * come not with excel- * Wild. lencie of speech, or of wiledome, declaring wnto you the te- 1.17. filmony of God.

2 For I determined not to know any thing among you, faue Iefus Christ, and him crucified.

3 And I was with you in weakeneffe, and in feare, and in much

trembling.

And myspeech, and my preaching * was not with | entifing * 2.Pet. words of mans wisedome, but in demonstration of the Spirit, and 1.10.

for power:

5 That your faith should not stand in the wisedome of men: Swasible.

but in the power of God.

6 Howheit, we feake wisedome among them that are perfect: yet not the wisedome of this world, nor of the princes of this world that come to nought:

7 Fm wee fpeake the wifedome of God in a mystery, cuts the hidden wifedome which God ordeined before the world, vito our

glory.

8 Which none of the princes of this world knew: for had they knowen it, they would not have crucified the Lord of glery.

1 3 9

I. CORINTHIANS.

* Elay 64.4.

9 But as it is written, * Eye hath not feene, nor care heard. neither have entred into the heart of man the things which God hath prepared for them that love him.

to But God hath reuealed them vnto vs by his Spirit : for the Spiritlearcheth all things, yea, the deepe things of God.

The For what man knoweth the things of a man, fane the fpirit of man which is in him? Even forthe things of God knoweth no man betthe Spirit of God.

ra Now we have received not the fririt of the world, but the Spirit which is of God, that wee might know the things that are freely ginen to vs of God.

13 * Which things also wee speake, not in the words which mans wiledome teacheth, but which the holy Ghoft teacheth, comparing spirituall things with spirituall.

14 But the natural man receiveth not the things of the Spirit of God, for they are foolil hne fe vnto him; neither can he know them, because they are spiritually discerned.

15 *But he that is spirituall, liudgeth all things, yet he himfelfe is | judged of no man.

16 * For who hath knowen the mind of the Lord, that he tmay inftruct him ? But we have the mind of Chrift.

CHAP. III 3 Strife and amiflous are arguments of a fleftly mind. 7 Mee that plantith, and he that watereth are nothing.

Nd I brethren, could not speake vnto you, as vnto spirituall but as ynto carnall, men as ynto babes in Christ.

2 I have fed you with milke, and not with meat: for hitherte ye were not able to beare it, neither yet now are yeable.

3 For ye are yet carnall a for whereas there is among you end nying, and ftrife, and | divisious, are ye not carnall, and walke | as Or, fadimen ?

4 For while one faith, I am of Paul, and another, I mu of A. pollo, are ye not carmill? Discours and and

5 Who then is Paul? and who is Apollo? but ministers by whom ye beleeved, even as the Lord gane to every man.

6 I have planted, Apollo watered: but God gaue the increases 7 So then, neither is he that planteth any thing, neither he that watereth : but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one stand enery manthall receive his owne reward according to his owne labour.

9 For we are lobourers together with God, ye are Gods | hufbandry, ye are Gods building.

1 . According to the grace of God which is ginen [vnto me,act

* 2. Pet. 1,16.

* Prou. 27.19. Or, die cerneth:

Hor, dif cerned. * Rom.

11.34. elay 40. 13.

†Gr. Shall.

* Pfal.

ons.

Gr.ac-

cording

30 772-172.

63.13. 9al.6. 5. 10%, 8:6lage.

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S

wife mafter builder I have laid & foundation, & another buildeth thereon. But let every man take heed how he buildeth thereupon It For other foundation can no man lay, then that is laid, which is Iclus Chrift.

12 Now if any man build when this foundation, gold, filuer.

precious fromes, wood, hay, ftabbles

13 Enery mans worke skalpe made manifest. For the day shall declare it, because it | shall be reuealed by fire, and the fire shall | Gr. 2 eric enery mans worke of what fort it is.

14 If any mans worke abide which hee hath built thereupon,

he shall receive a reward.

15 If any mans worke shall be burnt he shall fuffer loffe : but he himfelfe shall be faued : yet fo, as by fire.

16 *Know ye not that yee are the Temple of God, and that the * 1. Cor. Spirit of God dwelleth in you?

17 If any man | defile the Temple of God, him fhall God de- | er, 40ftroy : forthe Temple of God is holy, which Temple yeare.

18 Let no man decelue himfelfe: If any man among you fee. meth to be wise in this world, let him become a foole, that hee may be wife.

19 For the wifedome of this world is foolishnesse with God: for it is written, "He taketh the wie in their own craftineffe. .

* Iob 20 And againe, *The Lord knoweth the thoughts of the wifes 5, 13. that they are vaine. * Pfal.

21 Therefore let no man glory in men, for all things are yours. 94.11. 32 Whether Paul, or Apollo, or Cephas, or the world, or life,

or death, or things prefent, or things to come, all are yours, .

23 And ye are Chrifts, and Chrift is Gods.

CHAP. IIII.

I How to account of Ministers. 7 We have nothing but wee have receinedit. 9 The Apofiles 15 are on fathers in Chris.

Et a man to account of vs, as of the ministers of Christ, and flewards of mysteries of God.

2 Moreover, it is required in flewards, that a man be found faithfull.

3 But with me it is a very finall thing that I should be judged of you, or of mans † judgement: yea, I judge not mine owne + Gr.d. .. felfe.

4 For I know nothing by my felfe, yet am I not hereby infti-

fied: but he that judgeth me is the Lord. 5 *Therefore judge nothing before the time , vntill the Lord *Mat.71. come who both will bring to light the hidden things of darknes, rom. 2,1. and will make manifest the counsels of the hearts : and then shall every man have praise of God.

6 And

L CORINTHIANS.

6 And thefe things, brethren, I have in a figure transferred to my felfe, and to Apollo, for your fakes: that ye might learne in vs not to thinke of men, about that which is written, that no one of you be puffed vp for one against another.

c

t

+ Gr.di-Ringuishesh shee?

I.thef 2.

Matt.

* Ades

29.11.

5.44.

3.8.

7 For who maketh thee to differ from another? And what hast thou that they diddest not receive? Now if thou diddest receine it, why doeft thou glory, as if then hadft not receined it?

8 Now ye are full, now ye are rich, ye have reigned as kings without vs, and I would to God ye did reigne, that we also might

reigne with you.

9 For I thinke that God hath fet forth vs the Apoftles laft, as it were appointed to death. For we are made a f specacle vnto Greche, the world, and to Angels, and to men. sheatre.

10 We are fooles for Christs fake, but ye are wife in Christ. We are weake, but ye are strong: ye are honourable, but we are

despised.

II Euen vnto this prefent houre we both hunger and thirft, and are naked and are buffetted, and have no certaine dwelling place,

12 *And labour, working with our owne hands: being reviled, * Ades we bleffe : being perfecuted, we fuffer it : 20.34.

13 *Being defamed, we entreat: we are made as the filth of the world, and we the off-fcowring of all things ynto this day.

9. 2.thef. 14 I write not these things to thame you, but as my beloued fonnes, I warne you.

> 15 For though you have ten thouland inftructers in Chrift, yet have ye not many fathers: For in Christ Iefus I have begotten you through the Gospel.

16 Wherefore I befeech you, be ye followers of me.

17 For this cause haue I fent vnto you Timethens, who is my beloved forme, and faithfull in the Lord, who thall bring you into remembrance of my wayes which bee in Christ, as I teach enery where in enery Church.

18 Now some are puffed up, asthough I would not come to your

19 * But I will come to you shortly, if the Lord will, and will know, not the speech of them which are atted up, but the power. 20 For the kingdome of God is not in word, but in power. Jam. 4.15.

21 What will ye? thall I come voto you with a red, or in loue and in the spirit of meeknesse?

CHAP. V.

I The incestuous person. 7 The old kanen must bee purged one, 10 Hemous offenders to be anoided.

T is reported commonly, that there is fornication among your and fuch fornication , as is not fo much as named smongit the Gemiles, that one thould have his fathers wife,

a And

2 And yeare puffed vp, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 *For I verely as absent in body, but present in spirit, have * Col. 2.9 studged already, as though I were present, concerning him that 100, dehath so done this deed.

4 In the Name of our Lord Islus Chrift, when ye are gathered together, and my spirit, with the power of our Lord Islus Chrift,

5 *To deiluer fach a one vato Satan for the deftraction of the * 1. Tiens fleih, that the spirit may be faued in the day of the Lord Ielus. 1.20.

6 Your glerying is not good : * know ye not that a little lea- * Gal. 5.94

pen Jeaueneth the whole lumpe?

7 Purge outtherefore the old leaven, that yee may be a new lumpe, as ye are volcamened For own Christ our Passeouer lissa- lor, a crificed for vs.

Rume.

8 Therefore let vs keepe | the Feaft, not with old leaven, nei- 100, hother with the leaven of malice and wickednesse: but with the vn- 11dag.
leavened bread of fineeritie and trueth.

A9 I wrote vnto you in an Epiftle , not to companie with fornicatours.

10 Yet not altogether with the fornicatours of this world, or with the conctons or extortioners, or with idolaters, for then must ye needs goe ont of the world.

11 But now I have written vnto you, not to keepe company, if any man that is ealled a brother, be a fornicatour, or couetous, os

an idolater, or a railer, or a drunkard, or an extortioner; with fuch

12 For what have I to doe to indge them also that are without? doe not ye judge them that are within?

1; But them that are without, God judgeth. Therefore put \$way from among your felves that wicked person.

CHAP. VI.

I Got not to law with the brethien: 7 especially under infidels.
9 The wirighteous shall not inherite Gods kingdome, 15 Our bodies are Christian mixers.

D are any of you having a matter against another, goe to law before the vniust, and not before the Saints?

2 Doe ye not know that the Saints (hall indge the world? And if the world thall be judged by you, are ye vnworthy to judge the smallest matters?

3 Know ye not that we shall judge the Angels? How much

more things that pertaine to this life?

4 If then ye have indgements of things pertaining to this life, fet them to judge who are least effectued in the Church.

V 4

I CORINTHIANS.

5 I speake to your shame. Is it so that there is not a wise man among you? no not one that shall be able to indge betweene his brethren?

6 But brother goeth to law with brother, and that before the

ynbeleeuers?

7 Now therefore there is veterly a fault among you, because ye go to law one with another: Why doe ye not rather take wrong? Why doe ye not rather fuffer your selues to be desirauded?

8 Nay, you doe wrong and defraud and that your brethren.

*Know ye not that the variableous shall not inherite the kingdome of God? Be not deceived: neither fornicatours, nor idolaters nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor theenes, nor covetous, nor drunkards, nor reuilors, nor

extortioners, shall inherit the kingdome of God.

II And fuch were some of you: but ye are washed, but ye are fanctified, but ye are instified in the Name of the Lord Iesus and

by the Spirit of our God.

Stable.

12 All things are lawfull vnto me, but all things are not | expedient : all things are lawfull for me, but I will not be brought vnder the power of any.

13 Masts for the belly, and the belly for meats: but God shall deftroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raifed up the Lord, and will also raise

op vs by his owne power.

15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, & make them the members of an harlot? Godforbid.

16 What, know ye not, that he which is loyned to an harlot, is

one body? for two (faith he) shall be one flesh.

17 But he that is isyned vnto the Lord is one spirit.

18 Flee fornication: Enery finne that a man doeth, is without the body: but he that committeeh fornication, finneth against his course body.

19 What know ye not, that your body is the temple of the holy Ghoft which u in you, which ye have of God, and ye are not

your oane?

20 For yeare bought with a price: therefore glorific God in your body, and in your spirit, which are Gods.

CHAP. VII.

2 Marriage, 4 a remedic against fornication, 10 not lightly to be diffolued. 18. 20 Encry one must be content with his calling. 25 Of virginitie.

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N Ow concerning the things whereof ye wrote who me, It is

2 Nedertheleffe, to anoyd fornication, let euery man haue his owne wife, and let euery woman haue her owne husband.

3 Let the husband render vnto the wife due bencuolence: and

likewise also the wife vnto the husband.

4 The wife bath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne

body, but the wife.

5 Defraud yee not one the other, except it bee with confent for a time, that ye may give your felues to fasting and prayer, and come together againe, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, and not of Commandement.

7 For I would that all men were even as I my felfe: but every man bath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the vnmaried and widowes, It is good for them if they abide enen as I.

9 But if they cannot containe, let them marrie: ferit is better

to marrie then to burne.

10 And voto the married, I command, yet not I, but the Lords

Let not the wife depart from her his and:

II But and if the depart, let her remaine vanparried, or be reconciled to her husband; and let not the husband put away his wife.

3 2 But to the reft speake I, not the Lord, If any brother hath a wife which beleeueth not, and the be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleeueth not, and if he be pleafed to dwell with her, let her not leave him.

*4 For the vibeleening husband is sanctified by the wife, and the vibeleening wife is sanctified by the husband; else were your children vincleane, but now are they holy.

15 But if the vibeleening depart, let him depart. A brother, or a fifter is not vinder bondage in such cases: but God hath called

vs † to peace. † Gring
16 For what knowest thou, O wise, whether thou shalt sauethy peace,
husband? or how knowest thou, O man, whether thou shalt saue
thy wise?

17 But as God hath distributed to every man, as the Lord hath salled every man, solethim walke, & so ordaine I in all Churches.

18 Is any man called being circumcifed? let him not become vncicumcifed: Is any called in uncircumcifion? let him not bee circumcifed

19 Circumcifion

L CORINTHIANS.

19 Circumcifion is nothing, and uncircumcifion is nothing, but the keeping of the commandements of God.

20. Let every man abide in the fame calling, wherein hee was

called.

21 Art then called being a fernant, care not for it: but if then

mayeft be mal free,vfe it rather.

Greeke, Lords + free man : likewise also he that is called being free, is made free. Christs scruant.

33 Ye are bought with a price, be not ye the fernants of men.

- 24 Brethren, letenery man wherein he is called, therein abide with God.
- 25 Now concerning virgins, I have no commandement of the Lord: yet I give my indgement, as one that hath obtained mercy of the Lord to be faithfull.

¶Or,nece∬use.

26 I suppose therefore that this is good for the present | die

Arelle, I far, that it is good for a man fo to be.

27 Art thou bound vnto a wife ? leeke not to be loofed. Art

thou loofed from a wife? feeke not a wife.

28 But and if thou marry, thou haft not firmed: and if a virgin marry, the hath not finned: neuerthelesse, such shall have trouble in the stell: but I spare you.

29 But this I fay, brethren, The time is short. It remaineth, that both they that have wives, be as though they had none:

3. And they that weepe, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not:

31 And they that vie this world, as not abusing it : for the fa-

thion of this world patieth away.

32 But I would have you without carefulnesse. He that is vnmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the

world how he may please his wife.

34 There is a difference also betweenes wife and a virgin: the vnmarried woman careth for the things of the Lord, that the may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how shee may please her husband.

35 And this I fpeake for your owne profit, not that I may cafe a fnare upon you, but for that which is comely, and that you may

attend upon the Lord without diffraction.

36 But if any man thinke that he behaueth himfelfe vncomely toward his virgin, if thee passe the source of her age, and need

16

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so require, let him doe what he will, hee fumeth not: let them marry.

37 Neuerthelesse, he that standeth stedfast in his heart, having no necessity, but hath power oner his owne will, and hath fo deereed in his his heart that he will keepe his virgin, docth well.

38 So then he that gineth her in mariage, doeth well : but he

that giveth hernot in mariage, doeth better.

39 The wife is bound by the Law as long as her husband liweth: but if her husband be dead, the is at liberty to be maried to whom the will, onely in the Lord.

40 But the is happier if the fo abide, after my judgement: and

I thinke also that I have the spirit of God.

CHAP. VIII.

2. Wee must abstance from men'es offered to idoles. 8. 9 and nos abuseous libertie to offinel our brethren, 11 but bridle our knowledge with charity.

YOw as touching things offered untoideles, we know that we all have knowledge. Knowledge puffeth vp : but charity edifieth.

2 And if any man thinke that he knoweth any thing he know. eth nothing yet as he ought to know.

3 But if any man loue God, the fame isknowen of him.

4 As concerning therefore the eating of those things that are offered in facrifice vnto idoles, we know that an idole is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven

or in earth (asthere be gods many, and lords many;)

6 But to vs there is but one God, the Father, of whom are all things, and we || in him, and one Lord lefus Christ, by whom are | Or for all things, and we by him.

7 Howbeit, there is not in every man : hatknowledge: for fome 11.36. with conscience of the idole vnto this houre, eate it as a thing offered vnto an idole, and their conscience being weake, is de-

filed. 8 But meate commendeth vs not to God : for neither if wee weethe eate , | are wee the better: neither if we cate not, | are we the move. Or base worle.

9 But take heed , left by any meanes, this Hiberty of yours wee the become a stumbling blocke to them that are wrake.

to For if any man fee thee which haft knowledge, fit at meate | Or, In the idoles temple : thall not the conscience of him which is power. weake, be femboldened to eate those things which areoffered f Gredito idoles?

II And

bim Roms

IL CORINTHIANS.

at And through thy knowledge shall the weake brother per gifh, for whom Christ died ?

12 But when ye finne so against the brethren, and wound their

weake conscience, ye sinne against Christ.

13 Wherefore if meate make mybrother to offend, I wil eate so fielh while the world standeth, lest I make my brother to offend.

CHAP, IX.

I Pauls litertie. 7 The Minister must line of the Gospel. 15. 18 Jet he would not be chargeable, 22 nor offenfine. 24 Our Efetike a race.

M I not an Apostle ? am I not free ? haue I not seene lefus Christonr Lord? are not you my worke in the Lord?

2 If I be not an Apostle to others, yet doubtlesse I am to you: for the feale of mine Apostleship are ye in the Lord.

3 Mine answere to them that doe examine me is this:

10% weman. 4 Haue we not power to eate and to drinke?

5 Haue we not power to leade about a fifter, a wife alwell as other Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not wee power to forbeace werking >

7 Who goeth a warrefare at any time at his owne charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things as a man? or saith not the Law the fame alfo?

Beut.

9] For it is written in the Law of Moles, * Thou fhalt not muz . zell the mouth of the exe that treadeth out the corne: doeth God take care for oxen?

to Or faith he it altogether for our fakes? for our fakes, no doubt, this is written: that he that ploweth, should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

+ Ram. 15.27.

* Deut.

Dr.feed.

18.1.

₹ 5.7.

II * If we have fowen vnto you spiritual things; is it a great thing, if we shall reape your carnall things?

12 If others be partakers of this power ouer you, are not we rather: Neuerthelesse, we have not vsed this power: but suffer all things, left we should hinder the Gospel of Christ.

13 * Doe ye not know that they which minister about holy things, I line of the things of the Temple ? and they which waite at the altar, are partakers with the altar?

14 Euen so hath the Lord ordained, that they which preach the

Gespel, should live of the Gospel. 15 But I have yfed none of these things. Neither have I written these things, that it should bee so done vnto mee: for

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16 F

it were better for me to die, then that any man fhould make my

glorying voyd.

of: for though I preach the Gospel, I have nothing to glory of: for necessitie is laid upon me, yea, we is vnto me, if I preach not the Gospel.

17 For if I doe this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed vato

mee. .

18 What is my reward, then ? verely, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

29 For though I bee free from all men, yet haue I made my

felfe fernant voto all, that I might gaine the more.

20 And voto the Iewes I became a lew, that I might gaine the Iewes to them that are under the Law, as under the Law, that I might gaine them that are under the Law.

21 To them that are without the Law, as without Law (being not without Law to God, but vnder the Lawto Christ,) that I

might gaine them that are without Law.

22 To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes faue some.

23 And this I doe for the Gospelssake, that I might beparta-

ker thereof with Jon.

24 Know ye not that they which runne in a race, runne all, but

one receiveth the prize ? So run, that ye may obtaine.

35 And enery man that ftriueth for the mastery, is temperate in all things: Now they doe so to obtain a corruptible crown, but we an incorruptible.

26 I therefore fo runne, not as vncertainely : fo fight I, not as

one that beateth the ayre.

27 But I keepe under my body, and bring it into subication; less by any meanes, when I have preached to others, I my selfe should be a castaway.

CHAP. X.

I The Iewes Sacraments 6 are types of ours, 7 and their punishments in our examples, 21 Wee must not make the Lords table the table of denils.

M Oreover brethren, I would not that ye fhould be ignorant, how that all our fathers were vnder the cloud, and all paffed thorow the sea.

2 And were all baptized vnto Meyfes in the cloud, and in

the fea,

3 - An I didall cate the fame fpirituall meat:

I. CORINTHIANS.

Ov, west 4 And did all drinke the same spiritual drinke : for they mush them. dranke of that spirituall Rocke that I followed them : and that Rocke was Christ.

5 But with many of them God was not well pleased: for they were overthrowen in the wilderneffe.

6 Now these things were four examples, to the intent wee

+ Gr.our Should not luft after evill things, as they also lufted.

7 Neither be ye idolaters, as were some of them, as it is figures. * Exed. written, "The people fate downe to eate and drinke, and rofe vp toplay. 32.6.

8 Neither let vs commit fornication, as some of them compfal.1 . 6. mitted, and * fell in one day three and twenty thousand. 14.

Num. 9 Neither let vs tempt Christ, assome of them also tempted,

* and were destroyed of serpents. 25.9. * Num.

1. Neither murmure yee, as some of them also murmured,

and were * destroyed of the destroyer. 21.6.

11 Nowall thefe things happened vnto them for lenfamples: * Nom. and they are written for our admonition, wpon whom the ends of 14.37. Or,types, the world are come.

12 Wherefore, let him that thinketh hee standeth, take heed

left he fall.

derais.

37.

13 There bath no temptatatio taken you, but fuch as is common to man : but God is faithfull, who will not fuffer you to bee Or. 2729tempted about that ye are able: but will with the temptation also make a way to escape, that ye may be able to beare it.

14 Whereforemy dearely beloued, flee from idelatry.

15 I speake as to wife men: judge ye what I fay.

16 The cup of blefsing which we bleffe, is it not the commumion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For we being many, are one bread, and one body : for wee

are all partakers of that one bread.

18 Behold Ifrael after the flefh : are not they which eat of the facrifices, partakers of the altar?

19 What fay I then? that the idole is any thing? or that which

isoffered in fact fice to idols, is any thing?

* Deu. 20 But I ay, that the things which the Gentiles *facrifice, they facrifice to deuils, and not to God : and I would not that yee 32.17. pfal. 106, thould have fellowhip with devils.

31 Ye cannot drinke the cup of the Lord, & the cup of denils: ye cannot be partakers of the Lords table, and the table of devils.

22 Do we proueke y Lord to ieloufie? are we ftronger then he? 23 All things are lawfull for mee, but all things are not expe-

dient; All things are lawfull for me, but all things edifie not.

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24 Let no man feeke his own but every man anothers wealth. 25 Whatfoeuer is fold in the shambles, that eate, asking no

queftion for conscience fake.

26 For the earth is the Lords, and the fulneffethereof. 27 If any of them that beleene not, bid you to a feaft, and ye 14.plal. be disposed to goe, whatsoener is set before you, eat, asking no 24.1. question for conscience fake.

28 But if any man fay vnto you, This is offered in facrifice vn- * Dent. to idoles, eate not for his lake that shewed it , and for conscience 10,14. fake. * The earth is the Lords, and the fulne fe thereof.

29 Conscience I say, not thine owne , but of the others: for

why is my liberty indged of another mans confcience? Or, 30 For, if I by grace be a partaker, why am I euill spoken of, thankeffor that for which I give thankes?

31 Whethertherefore ye eat or drinke, or whatfoeuer ye doe, gining. doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the † Gentiles, nor to the Church of God:

23 Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be faued.

CHAP. XI. I Hee repronest them, because in boly affemblies, 4 men prayed with their heads coursed, 6 and women uncoursed, 21 For prophasing the Lord Supper. 25 The first institution thereof.

BE ye followers of anc, euen as I also am of Chrift. 2 Now I praise you, brethren, that you remember me in all things, and keepe the fordinances, as I deliucted them to you. for, tree

3 But I would have you know, that the head of every man is distins.

Christ: and the head of the woman is the man, and the head of Christ is God.

4 Enery man praying or prophelying, having his head conered difhonoureth his head.

5 But enery woman that prayeth or prophefieth with her head vncouered, dilhonoureth her head : for that is enen all one, as if the were thauen.

6 For if the woman be not conered, let her also be shorne but if it be a thame for a woman to be thorne or thauen, let her

7 For a man indeed ought not to couer his head, for a fmuch as he is the image and glory of God: but the woman is the glory

& For the man is not of the woman: but the woman of the man. 9 Neither was the man created for the woman: but the woman for the man.

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That is, a 10 For this cause ought the woman to have power I on her COME THE, head because of the Angels. en figne 11 Neuerthelesse, neither is the man without the woman reithat fbet ther the woman without the man in the Lord. under 12 For asthe woman is of the manteuen fo is the man alfo by the power the woman, but all things of God. of her 13 Judge in your felues, is it comely that a woman pray vnto busband. God vncouered? 14 Doeth not euen nature it felfe teach you, that if a man haue long haire, it is a fhame vnto him? 15 But if a woman hane long haire, it is a glory to her : for her Tor. haire is given her for a | conering. vale. 16 But if a man feeme to be contentious, wee have no fuch custome, neither the Churches of God. 17 New in this that I declere waterow, I praise you not, that you come together not for the better, but for the worfe. 18 For first of all, when ye come together in the Church, I Or. haare that there be | divisions among you, and I partly beleeve it. Schi mes. 19 For there must be also there fies among you, that they which Or, felts. are approved, may be mademanifest among you. Or, yee 20 When ye come together therefore into one place, this is gannot I not to eate the Lords Supper. 21 For in eating, enery one taketh before other, his owne funeate. Or, them pere and one ishungry, and another is drunken . shat are 22 What, haue ye not houses to eat and to drinke in? Or defpife yee the Church of God, and shame I them that have not? poore. What shall I lay to you? shal I praise you in this? I praise you not. *Mat. 36. 23 For I have received of the Lord, that which also I delivered 16.mar. vnto you, that the Lord lesis, the same night in which hee was 14.22, luke 22. betrayed, teoke bread : 24 *And when he had given thanks, he brake it, and faid, Take. 19. eate, this is my body, which is broken for you, this doe | in re-Or, for membrance of me. 7 erne m3-25 After the fame maner also bee tooke the cup when he had brance. supped, faying, This cup is the new Testament in my blood: this doc ye, as oft as ye drinkeit, in remembrance of me. for them 26 For as often as ye eate this breachand drinke this cop, I ye yec. doe thew the Lords death till he come.

27 Wherefore, whoseener shall eate this bread, and drinke this cup of the Lord vnworthily, shall be guilty of the body and

28 But let a man examine himfelfe, and so let him eate of that

29 For he y eateth and drinketh ynworthily eateth & drinketh

&damnation

blood of the Lord.

bread, and drinke of that enp.

damnation to himfelfenet difcerning the Lends body.

Or Bligg 30 For this cause many are weake and fickly among you, and ment. many fler pe.

31 For if we would indge our folies, we should not be judged.

32 But when we are judged, wee are chaftened of the Lord, that we should not be condemned with the world.

3 t Wherefore my brethren , when ye come together to cates

tary one for another.

34 And if any man hunger, let him eat at home, that ye come not together vnto |condemnation. And the reft will I fet in or | Or judge dergahen Icone.

CHAP XII.

I Spirituall gifts, 4 are diners, 7 jet all to profit. 12 As it i in the naturall body, 27 fo it should be in the my flicall body of Chaft.

You concerning spiritual gifies, brethren, I would not have

2 Yee know that yee were Gentiles, caried away wato thefe

dambe idols euen as ye were led-

3 Wherefore I give you to understand, that no man feaking for Sno by the Spirit of God, calleth Isfus accurfed; and that no man can thema. fay that lefus the Lord, by the holy Ghoft.

4 Nowthere are divertities of gifts, but the fame fririt.

5 And there are differences of administrations, but & same Lord.

6 And there are divertities of operations, but it is the fame God, which worketh all in all.

7 But the manifestation of the spiritis given to every man to

profit withall. 8 For to one is given by the spirit, the word of wissome, to an-

other the word of knowledge, by the fame fpirit. 9. To another faith, by the same spiritito another the gifts of

healing by the same spirit.

to To another the working of miracles, to another prophecie, to another difcerning of fpirits, to another duers kinds of tongues, to another the interpretation of tongues.

s & But alt thefe worketh that one and the felfe feme foirit di-

niding to everyman fenerally as he will.

12. For as the body is one, and hath many members, and all the members ofthat one body, being many, are one body: so also A Chrift.

13 For by one spirit are weeall bartized into one body, whether we be lewes or f Gentiles, whether me be bond or free ; and f Greeke. haue beene all made into drinke one spirit. Grackes

14 For the body is not one member, but many.

13 H

I. CORINTHIANS.

15 If the foote shall fay, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare shall say, Because I am not the eye, I am not

of the bod, sis it therefore net of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the finelling?

18 But now God hath ict the members, enery one of them is the body as it hath pleated him.

39 And if they were all one member, where were the body? 20 But now are they many members, yet but one body.

31 And the eye cannot fay vnto the hand, I have no need of thee:nor agains, the head to the feet, I have no need of you

22 Nay, much more those members of the body, which seeme

to be more feeble, are necessary.

23 Andtholemembers of the body, which we thinke to be leffe henourable, upon these we I bestow more abundant honour, and our vincomely parts have more abundant comeline ffe.

24 For our comely parts have no need: but God bath tempered the body together, having given more abundant honour to

that part which lacked:

25 That there should be no I schisme in the body, but that the Or, distimembers should have the same care one for another.

> 36 And whether one member fuffer, all the members fuffer with ittor one member be honoured, all the members reioyce with it. 27 Now ye are the body of Christ, and members in particular.

> 28 And God hath fet some in the Church, first Apolities, fecondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helpes in governments, diverfities of tongues.

> 29 Are all Apoftlestare all Prophetstare all Teacherst are all workers of miracles?

> 30 Haue all the, gifts of healing? doe all fpeake with tengues? doe all interpret?

> 31 But couet earnestly the best gifts : And yet shew I vinto you a more excellent way.

CHAP. XIII.

I The most excellent gifts are nothing wishout Charitie. 4 The praties thereof. 13 It is preferred before hope and faith,

Hough I speake with the tongues of men and of Angels, and have not charity, I am become as sounding braffe, or a tick-

ling cymball.

2 And though I have the gift of prophetie, and understand all ministeries and all knowledge : and though I bane all faith, fo rhat I could remoue mountaines, and have no charity, I am nothing.

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3 And though I befrow all my goods to feede the poore, and though I give my body to be burned, and have not charity it profiteth nothing.

4 Charity suffereth long, and is kinde : charity envieth not : charity | vaunteth not it felfe, is not puffed up,

Or MHOS 5 Doeth not behane it felfe vnfeemely, feeketh not her owne, raft is not cafily prouoked, thinketh no evill,

6 Rejoyceth not in iniquity, but rejoyceth | in the trueth ? Or, with 7 Beareth all things, beleeueth all things, hopeth all things, the trueth

endureth all things.

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8 Charity neuer faileth a but whether there bee prophesics, they shall faile; whether there be tongues they shall cease; whother there be knowledge, at shall vanish away.

9 For we know in part, and we prophetie in part.

10 But when that which is perfect is come, then that which is

in part shall be done away.

II When I was a child, I spake as a child, I understood as a lor, read child, I thought as a childe: but when I became a man, I put away foned. childith things. + Gr. in a

12 For now we fee through a glaffe, † darkely but then face to ridale. face : now I know in part, but then shall I know even as also I am

13 And nowabideth faith, hope, charitie, these three, but the greatest of these is charity.

CHAP. XIIII.

I Prophefie commended and preferred before speaking with tongues. 12 both must be referred to edification. 34 Women must not speake mube (burch.

Follow after charity, and defire spirituall gifts, but rather that

ye may prophetie.

2 For he that fpeaketh in an voknowen tengne, fpeaketh not vnto men, but vnto God: for no man + vnderstandeth him: how- + Gr. bega beit in the f irit he fpeaketh myfteries.

3 But hee that prophefieth , speaketh vato men to edification,

and exhortation and comfort.

4 He that speaketh with an waknomen tongue, edificth himselfe:

but he that prophefieth, edifieth the Church.

5 I would that ye all frake with tongues , but rather that yee prophefied: for greater is he that prophefieth then he that fpeake eth with tongues, except he interpret that the Church may receine edilying.

8 Now brethren, if I come vnto you speaking with tongues, what thal I profit you, except I thall speake to you either by reuclation, or by knewledge, or by prophecying, or by doctrine?

7 And

I. CORINTH ANS

7 And even things without life giving found, whether pipe of for, sumes. harpe, except they give a diffinction in the founds, how thall it be knowen what is piped or harped?

8. For if the trumper give an vincertaine found, who shall pre-

pare himselfe to the battell?

9 So likewise you, except ye viter by the tongue words † easie to be understood, how shall it be knowen what is so oken? for yee splease. Shall speake into the aire.

10 There are, it may be, so many kinds of voices in the world,

and none of them are without fignification.

21 Therefore if I know not the meaning of the voyce, I sha'll be vnto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian vnto me.

12 Enen fo yee, foralmuch as ye are zealors fol spirituall gifis, seeke that ye may excell to the edifying of the Church.

13 Wherefore let him that speaketh in an unknowen tongue, pray that he may interpret.

ray that he may incoprec.

14 For if I pray in an onknowen tongne, my fpirit prayeth,

but my vnderstanding is vnfruitfull.

with vaderstanding also: I will fing with the spirit; and I will sing with the spirit, and I will sing with the spirit, and I will sing with the vaderstanding also.

16 Elfe, when thou shalt bleffe with the spirit, how shall hee that occupieth the roome of the valearned, say Ames at thy gining of thankes, seeing he vaderstandeth not what thou savest?

17 For thou verily gineft thankes well : but the other is not

edified.

18 I thanke my God, I speake with tongues more then you all.
19 Yet in the Church I had rather speake sine words with my ynderstanding, that by my voice I might teach others also, then tenne thousand words in an wink, owen tongue.

20 Brethren, bee not children in understanding, howbeit, in

malice be ye children, but in understanding be f men.

21 In the Law it is " written, With me u of other tongues, and other lips will I speake ynto this people : and yet for all that will they not heare, saith the Lord.

22 Wherefore tongues are for a figue, not to them that beleeue, but to them that beleeve not:but p rophecying fermeth not for them that beleeve not, but for them which beleeve.

23 If therefore the whole Church become together into some place, & all speake with tongues, and there come in those that are unlearned, or vnbelceuers, will they not say that ye are mad?

24 But if all prophetie, and there come in one that beleeueth mut,or one valcanted he is continued of all, he is indeed of all.

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25 And thus are the fecrets of his heart made manifest, and fo falling downe on his face, he will worship God, and report that

God is in you of a trueth.

26 How isit then brethren ? when ye come together, every one of you hath a Pfalme, hath a doctrine, hath a tongue, hath a renelation, hath an interpretation : Let all things bee done wnte edifying.

27 If any man speake in an unknowen tongue, let it bee by two, or at the most by three, and that by course, and let one

interpret.

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28 But if there be no interpreter, let him keepe filence in the

Church, and let him speake to himselfe and to God.

19 Let the Prophets speake two or three, and let the other judge.

30 If my thing, bee reneiled to another that fitteth by, let the

first hold his peace.

31 For yee may all prophetie one by one, that all may learne, and all may be comforted.

33 And the foirits of the Prophets are subject to the Prophets

33 For God is not the authour of + confusion, but of Peace, as +Ge.tain all Churches of the Saints.

34 Let your women keepe filence in the Churches for it is onquies. not permitted ento them to fpeake ; but they are commanded to nelle, be ynder obedience:as alfo faith * the Law.

Gen. 30 35 And if they will learne any thing, let them afke their 16. husbands at home ; for it is a fhame for women to fpeake in the

Church.

36 What? came the word of God out from you? or came it

Auto Aon oucla 5

37 If any man thinke himfelfe to be a Prophet, or spiritual! ,let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 But if any man be ignerant, let him be ignorant.

39 Wherefore brethren, couet to prophecie, and forbid not to speake with tongues.

40 Let all things be done decently and in order.

CHAP. XV

2 By Christs refurrection, 12 be prouch the necessity of our refusrection- 21 The fruit, 35 and manner thereof, 51 and the shange of them that shalbe them alme.

Oreours brethren, I declare vnto you the Gospel which I IVI preached wate you, which also you have received, and wherein ye hand

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2 By which also years faved, if ye I keepe in memory f what I preached vnto you, whiche ye have beleeved in vaine.

For I delinered vnio you first of all, that which I also reectued, how that Christ died for our finnes according to the Scriptures.

4 And that he was buried, and that he rose agains the third day

according to the Scriptures.

5 And that he was seene of Cephas, then of the twelve.

6 After that hee was seene of aboue fine hundred brethren at once: of whom the greater part remaine vnto this present, but some are fallen asseepe.

7 After that he was feene of Tames, then of all the Apoltles.

8 And laft of all he was feene of me also, as of sone borne out of due time.

9. For I am the least of the Apostles that am not meet to be called an Apostle, because I persecuted the Church of God.

to But by the grace of God I am what I am: and his grace which was beflowed upon me was not in vaine: but I laboured more abundantly then they all, yearnot I, but the grace of God which was with me.

11 Therefore, whether it were I, or they, fo wee preach and fo

ye beleened.

12 Now if Christ be preached that he soft from the dead, how may fome among you that there is no teferrection of the dead?

13 But if there be no refurrection of the dead, then is Christ not rifen.

14 And if Christ bee not tifen , then is onr preaching vaine,

and your faith is also vaine.

15 Yea, and wee are found falle withestes of God, because wee haue testified of God, that he raised up Christ: whom hee raised not up, if so be that the dead rise not.

16 For if the dead rife not, then is not Chrift raifed.

17 And if Christ be not raised, your faith is vaine, yee are yet an your finnes.

18 Then they also which are fallen alkepe in Chrift: are

perifhed.

19 If in this life enely wee have hope in Christ, we are of all

men most miscrable.

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

21 For fince by man came death, by man came also the refur-

22 For as in Adam al die, even fo in Chrift fhal al be made alive.

23 But every man in his owne order. Christ the first fruits,

Or an Borgine.

afterward they that are Christenat his comming.

24 Then commets the end, when hee shall have definered up the kingdoms to God, enter the Father, when he shall have put downe all rule, and all authority and power.

25 For he must reigne till he hath put all enemies voder his

feet.

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26 The fast enemy that shall be deftroyed, is death.

27 For he hath put all things under his feets but when he faith, all things are put under him, it is manifest that hee is excepted

which did put all things under him.

28 And when all things shall bee subdued vnto him then shall the Sonne also him selfe be subject vato him that put all things vnder him that God may be all in all.

29 Elfe what shall they doe which are baptized for the dead; the dead rife not at all, why are they then baptized for the dead?

36 And why feand we in leopardy enery houre?

31 I proteft by | your reioycing which I haue in Christ Ielus | Some our Lord, I die dayly.

32 If after the manner of men I have fought with beafts at | Ur, 20 Ephelis, what advantageth it me, if the dead rife not? let vs eate feeke as and drinke, for to morrow wee die.

33 Bee not deceined : euill communications corrupt good maner of

manners.

34 Awake to righteonines, and finne not for fome have not the knowledge of God, freske this to your fhame.

35 But fome man will fay , Hew are the dead raifed up? and

with what body doe they come ?

36 Thou foole, that which thou fewest, is not quickened ex-

cept it die,

37 And that which thou fowest, thou sowest not that body that shall be, but pare graine, it may chance of wheat, or of some other graine.

38 But God gineth it a body asit hath pleafed him, and to e-

nery feed his owne body.

39 All fielh is not the fame fielh, but there is one kind of fielh of men; another fielh of beafts another of films, & another of birds.

4. There are also celeffiall bodies, and bodies to trestriall: but the glory of the celeffiall is one, and the glory of the terrestriall is another.

another glory of the flame, another of the moone, and another glory of the flares for one flare different from mother

Star in glory!

44 So also bethe refurrection of the dead, it is sowen in corcuption it is raised in incorruption.

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I. CORINTHIANS

43 It is sowen in dishonour, it is raited in glerie: it is sowen in weakenesse; it is raised in powers

44 It is fowen a naturall bodie, it is ra fed a spiritual bodie.

45 And to it is written: The first, man Adam was made a li-

46 Howbeit that was not first which is piritual! but that

47 The first man #of the earth earthly, the scoond man # the Lord from heaven.

48 Asis the earthly, such are they that are earthy, and as is the heavenly, such are they also that are heavenly.

49 And as we have bornethe image of the earthy, we shall al-

to beare the image of the beanenly.

Now this I fay, brethren, that field and blood cannot inherit the kingdome of God: neither doth corruption inherit incorruption.

51 Behold I fhew you a myfterie : we shall not all sleepe, but

we shall all be changed.

52 Inamoment, in the twinkling of an eyeat the laft trump; (for the trumpet shall found, and the dead shall be rayled incorruptible, and we shall be changed.)

53 For this corruptible must put on mearruption, and this

mertall must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortall shall have put on immortality, then shall bee * Ofe.13. brought to passe the saying that is written, * Death is swallowed yp invictory.

torbell.

55 O death where is thy sting? O | grave, where is thy victory?
56 The sting of death is sinne, and the strength of sinne is the
Law.

57 But thankes be to God, which guirth vs the v. ctory, through

our Lord Ielus Chrift.

58 Therefore my beloued brethren, be ye fledfaft, vannoueable, alwaies abounding in the worke of the Lord, for aims chas you know that your labour is not in vaine in the Lord.

I The brethrens wants must be relaced. 10 Tomothic commun.

ded. 13 Friendly admonition. 16 Salutations.

Now concerning the collection for the Saints, as I have gluen order to the Churches of Galatia, even fo do ye.

2 Vpon the first day of the weeke, let enery one of you lay by him in store, as God hath prospeted him, that there be no gatherings when I come.

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And when I come, whomsoener yee shall approve by 1000 letters them wil Land to bring your liberality onto reierusalem + Gr. 25

And if it be meet that I goe also, they shall goewith me.

5 Now I will come wite you when I thall patie shrough Macedenia for I doe patie through Macedonia.

4 And it may be that I will abide: yea, and winter with you, that ye may bring me on my journey whitherfoeuer I goe.

7 For I will not fee you now by the way, but I trust totary a while with you, if the Lord permit.

8 But I will tary at Ephefus vill Pentecolt.

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9 For a great doore and effectuall is spened who mee, and there are many aduerfaries.

19 Now if Timocheus come, fee that hee may bee with you

without feare: for he worketh the worke of the Lord as I also do.

11. Let no man therefore despise him but conduct him forth in
peace that hee may come vnto mee, for I looke for him with the
brethren.

. 12 As touching on brother Apollos, I greatly defired him to come vnto you with the brethren, but his wil was not all to come at this time; but he will come when he shall have convenient time-

13 Watch ye, stand fast in the faith, quit you like men : bee

14 Let all all your things be done with charitie.

15 I beferch you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministery of the Saints.)

16 That ye submit your selves vnto such, and to enery one

that helpeth with vs and laboureth.

17 I am glad of the comming of Stephanas, and Fortunates, and Achaicus for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours : therefore ac-

knowledge ye them that are fuch.

19 The Churches of Achaiafaluteyou: Aquala & Prifeilla falute you much in the Lord, with the Church that is in their boule.

20 All the brethrengreet you a greet yee one another with an holy kiffe.

21 The falutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iefus Chrift, let him be Ausshema Maranatha.

33 The grace of our Lord Christ Iesus be with you.

The first Epistle to the Corinthians was written from Philippi by Staphans, and Fortunasus, and Achaicus, and Timothere.

THE SECOND EPISTLE of PAYL the Apolle to the Corinthians.

CHAP. I.

3 The Apostle encouragesh them against troubles, 12 and showe oth the sincerity of his preaching, 15 and excuses his not consuming to them.

Aul an Apostle of Ichis Christ, by the will of God, and Timothyour brother, who the Church of God, which is at Corinth, with all the Saints, which are in all Achaia?

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2 Grace be to you, and peace from God our Father, and from the Lord Lefus Christ.

3 Bleffed be God, even the Father of our Lord Iefus, Chrift the Father of mercies, and the God of all comfort,

4 Who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort; wherewith we our felues are comforted of God;

5 For as the fofferings of Christ abound in vs, fo our confela-

tionalloaboundeth by Christ.

6 And whether we be afflicted, # # for your confolation, and faluation which is effectual in the enduring of the fame fufferings, which we also suffer or whether we becomforted, # # for your confolation and faluation.

7 And our hope of you is ftedfaft, knowing that as you are partakers of the fufferings, so fhally e be also of the consolution.

8. For we would not, brethren, haneyon ignorant of our trouble which came to vs in Afia, that we were profied out of meafure, about ftrength, in so much that we despaired even of life.

9 But we had the | fentence of death in our felnes, that wee fhould not truft in our felnes, but in Cod, which raifeth the dead.

10 Who deliuered vs from fo great a death, and doth delines:

In whom we trust that he will yet deliver on the day of the yet You also helping together by prayer for ve, that for the gift

beflowed vpon vs by the meanes of many persons, thanks may bee given by many on our behalfe.

ta For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with steshly wisedome, but by the grace of God, wee have had our conversation in the world, and more abundantly to youwards.

13 For we write none other things vine you , then what you,

gor, il

MOYAN-

tead or acknowledge, and I trust you shall acknowledge enen to the end.

24 As also you have acknowledged vs in part, that we are your

15 And in this confidence I was minded to come vnto you be-

fore, that ye might have a fecond | benefit :

E

16 And to palle by you into Macedonia, and to come againe out of Macedonia voto you, and of you to be brought on my way toward Indea.

17 When I therefore was thus minded did I vie lightnesse sor the things that I purpose, dec I purpose according the fifth,

that with me there should be yea yea, and nay, may?

18 But as God istrue.our word to ward you, was not yea & nay. | Or, pren-

19 For the Some of God lefus Christ, who was preached a ching, mong you by vs, enem by me, and Sylvanus and Timotheus, was not Yea, and Nay, but in him was yea.

20 For all the promises of God in him are Yea, and in him

Amen, vato the glory of God by vs.

at Now he which stablisheth vs with you in Christ, and hath

22 Who hath also scaled vs, and given the carnest of the Spirit

in our hearts.

23 Morcouer, I call God for a record ypon my foule, that to

spare you I came not as yet vnto Corinth.

24 Not for that we have dominion over your faith, but are helpersof your joy: for by faith ye stand.

CHAP. IL

The reason of his not comming, 6 Of the excommunicat person.

13 Paul commeth to Tross, 13 from thence to Macedonia.

14 The successe of his preaching in encry place.

Byt I determined this with my selfe, that I would not come

2 For if I make you fory who is he then that maketh me glad,

but the same which is made fory by me?

3 And I wrote this same vato you, lest when I came, I should have forrow from them of whom I ought to reioyce, having confidence in you all that my joy is the toy of you all.

4 For out of muchaffiction and anguish of heart, I wrote vnto you with many teares, not that you should be grieved, but that ye might know the love which I have more abundantly vnto you.

5 But if any haue caused griefe, he hath not grieued me, but in

part: that I may not ouercharge you all.

6 Sufficient to such a man is this | punishment, which was in- for, em-

Or, grace

II. CORINTHIANS.

7 So that contrariwife, yet ought rather to forgine him, and comfort him , left perhaps, fuch a one should be swallowed yp with ouermuch forrow.

8 Wherefore I befecch you, that you would confirme your

loue toward him

9 For to this end also did I write that I might know the proofe

of you, whether ye be obedientin all things,

10 To whom ye forgine any thing, I forgine also : for if I forgaue any thing, to whom I forgane it, if or your lakes forgane I it, 10rinshe in the person of Christ. FENS.

II Left Satan should get an advantage of vs : for wee are not

ignorant of his denices.

12 Furthermore, when I came to Troas to preach Christs Go-

feel and a doore was opened unto me of the Lord,

13 I had no reft in my sphit, because I found not Titus my brother, but taking mylcaue of them, I went from thence into Macedonia.

14 Now thanks be vnto, God, which alwayescanfeth vs to triumph in Christ, and maketh manifest the fauour of his knowledg by vs in enery place.

15 For we are ynto God a fweet fauour of Christ in them that

are laned and in them that perilh.

16 To the one wee are the favour of death unto death; and to the other, the favour of life vnto life : and who is sufficient for thefe things:

Or, deale 17 For wee are not as many which scorrept the word of God: deemfully but as of fincerity, but as of God, in the fight of God speake we in with. Christ.

CHAP, III.

I The commendation of Pauls ministery. 6 A comparison besweene the wantflers of the Law and the Gospel.

De we begin againe to commend our felues, or need we, as some others, epiftles commendation to you, or letters of commendation from you?

2 Ye are our Epiftle written in our hearts, knowen and read

- 3 Fo afourob as ye are manifestly declared to be the Epistle of Christ ministred by vs. written not with inke but with the spirit of the living God, not in tables of stone, but in shelly tables of the heart.
 - 4 And such trust have we through Christ to Godwards
- 5 Notthat we are fufficient of our felnes to thinke any thing as of our felues: but our fufficiency is of God ?
 - 6 Who also bath made ve able minufters of the New Tella-

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ment, not of the letter, but of the fpirit: for the letter killeth, but the fpirit | giuch life.

7 But if the ministration of death written, and ingranen in quackness, stones, was glorious, so that the children of Israel could not sted-fastly behold the face of Moses, for the glory of his countenance, which glory was to be done away?

8 How shal not the ministration of the spirit, be rather glorious?

9 For if the ministration of condemnation bee glory, much more doth the ministration of rightcoulnes exceed in glory.

10 For even that which was made glorious, had no glory in

this refrect by reason of the glory that excelleth.

II For if that which is done away, was glorious much more

shat which remaineth is glorious.

12 Seeing then that we have such hope, we vie great | plaineffe | 67 | of speech.

13 And not as Mofes, which put a vaile ouer his face, that the children of Israel could not stedfastly looke to the end of that

which is abolithed :

14 But their minds were blinded: for until this day remaineth the fame vaile vneaken away, in the reading of the old Testaments which vaile is done away in Christ.

1 5 But euen voto this day, when Moses is read, the vaile is voon

their heart.

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16 Neuertheleffe, when it shall turne to the Lord, the vaile shall be taked away.

17 Now the Lard is that Spirit, and where the Spirit of the

Lord sthere is liberty.

rs Bus we all, with open face beholding as in a glaffe the glory | Or, of the of the Lord, are changed into the fame image, from glory to glory, Lord the enen as | by the spirit of of the Lord.

CHAP. IIIT.

Pauls finerity and diligence in preaching, 7 and of his troubles in the same.

Herefore feeing we have this ministery, as we have received

I mercy we faine not:

2. But have renounced the hidden things of † diffionefty, not † 67. walking in craftines, nor handling the word of God deceitfully, fhames but by manifestation of the trueth, commending our selves to every mans conscience, in the sight of God.

3 But if our Gofpel be hid it is hid to them that are loft:

In whom the God of this world hath blinded the minds of them which beleeve not, lest the light of the glorious Gospel of Christ, who is the image of God, should thine vato them.

5 For

H. CORINTHIANS.

9 For we preach not our felues, but Chrift lefus the Lord, and our felues your fervants for lefus fake.

6 For God who commanded the light to thine out of darkeneffe, bath thined in our hearts, togue the light of the knowledge of the glory of God, in the face of lefus Christ.

7 But we have this treasure in earthen vessels, that the excel-

lency of the power may be of God, and not of vs.

8 We are troubled on enery fide, yet not diftreffed; wee are

Or, not perplexed, but I not in defpaire,

for, not altogether without helpe or meanes.

9 Perfecuted, but not fortaken; east downe, but not destroyed.
10 Alwayes bearing about in the body, the dying of the Lord
Lefus, that the life also of Lefus might bee made manifest in our

body.

IT For we which live are alway delivered vnto death for lefus fake, that the life also of lesus might be made manifest in our mortal stefn.

12 So then death worketh in vs, but life in you.

* pfal.

13 We having the same spirit of faith, according at it is writen, * I beleeved, and therefore have I spoken: we also beleeve, and therefore speake.

14 Knowing that he which raised up the Lord Lefus, shall raise

yp vs also by lefus, and shall prefent vs with you.

15 For all things are for your fakes, that the aboundant grace might, through the thankelgining of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

17 For our light af Aiction, which is but for a moment, worketh

for vs.a farre more exceeding and etermall waight of glory.

18 While we looke not at the things which are feene, but at the things which are feene, are temporall, but the things which are not feene, are temporall, but the things which are not feene, are eternall.

That in hope of immortall glory, 9 and in expectance of it, and of the generall judgement he laboureth to keepe a goood conficience.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens.

2 For inthis we grone carneftly, desiring to be clothed vpon

with our house, which is from heaven.

3 If so be that being clothed, we shall not be found naked.

a For, we that are in this Tabernacle, doe grone, being burdened, not for that we would be vaclothed, but clothed vpon, that mortality might be swallowed vp of life.

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5 Now he that hath wrought vs for the felfe fame thing, is God, who also hath given vnto vs the carnest of the spirit,

6 Therefore we are alwayes confident, knowing that whilest we

areat home in the body, we are absent from the Lord,

7 (For we walke by faith, not by fight.)

Wee are confident, I fay, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore wel labour, that whether prefent or ablent, we 10 , energy

may be accepted of him.

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10 For wee must all appeare before the judgement seate of Chrift, that enery one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terrour of the Lord, weeperswade men; but wee are made manifest vato God, and I trust also, are

made manifest in your consciences.

12 Fer we commend not our felues againe vnto you, but giué you occasion to glory on our behalfe, that you may have somewhat to answere them, which glory fin appearance, & not in heart . + Gr in

13 For whether we be befides our felues, it is to Godior whe the facts

ther we be fober, it is for your cause.

14 For the love of Christ constraineth vs, because we thus

judge: that if one died for all then were all dead:

15 And that he died for all, that they which live, should not henceforth line vnto themselves, but vnto him which died for them, and role againe.

16 Wherefore henceforth know we no man after the fleshages, though wee haue knowen Christ after the flein, yet new hence-

forth know we him no more.

17 Therfore if any man be in Christ |6e is a new creature: old | Or, les things are past away, behold all things are become new.

18 And all things are of God, who hath reconciled vs to him- * Efa. 43. felfe by lefus Chrift, and hath given to vs the ministery of recon- 19. ciliation,

19 To wit, that God was in Christ, reconciling the world vnto himselfe, not imputing their trespattes vnto them, and hath

† committed voto vs the word of reconciliation. 20 Now then we are Ambaffadors for Christ, as though God mos. did beseech you by vsiwe pray you in Christs stead, bee ye reconciled to God.

at For he hath made him to be finne for vs, who knew no fin, that we might be made the righteoufnelle of God in him.

CHAP. VI.

I Of Pauls faithfulm fe in his miniftery. 14 Exhartations to eword idolasers.

+ Gr.pas

II. CORINTHIANS.

W is then, as workers to gether with him, beforeh you alfo, that ye receive not the grace of God in value.

* Efa.

2 (For he faith, * I have heard thee in a time accepted, and in the day of faluation have I fuccounted thee behold now is the accepted time behold, now fithe day of faluation.)

3 Giving no offence in any thing that the ministery bee not

Gr. commenaing. Or, in soffings to and fro.

4 But in all things approxing our felues, as the Ministers of God, in much patience, in affictions, in necessities, in difficults,

soffings to chinge in faftings,

6 By purenette, by knowledge, by long fuffering, by kindnesse, by the holy Ghost by the lone ynfained.

7. By the word of cructh, by the power of God, by the armous of rightcomeffe, on the right hand, and on the left,

8 By honour and difhonour, by cuill report, and good reports

as deceivers and yet true:

9 As vnknowen, and yet well knowen : as dying and behold we liue; as a chaftened, and not killed:

10 As forrowfull, yet alway reio cing: as poore, yet making many riches having nothing, yet possessing all things.

1, O ye Corinthians, our mouth is open vnto you, our heart is

inlarged.

12 Ye are not straitned in visbut ye are straitned in your owner howels.

13 Now for a recompence in the same, (I freake as wate my children (be ye also enlarged.

14 Be ye not vnequally yoked together with vnbeleeners: for what fellowfrip hathright confine the with vnright confine the said what commonion hath light with darknesse?

15 And what concord hath Christ with Beliaff or what part

hath he that beleeueth, with an infidel?

*Lenit. 26.12.

MI

31.1.

16 And what agreement hath the Temple of God with idols? for yeare the temple of the living God, as God hath faid,* I will dwell in them, and walke in them, and I will betheir God, and

* Efa-12. they shall be my people.

" 17 *Where fore come out from among them, and be ye feparate, faith the Lord, and touch not the vneleane thing, and I will

* Iere. receiue you,

13 * And will be a Father voto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

CHAP. VII.

1 Heenhortesh to purity, 3 and declared what comfort belocke in his afficience.

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Auing therefore these promises (dearely beloued) let ve cleans our soules from all sithinesse of the stell and spirit, perfecting holinesse in the searc of God.

2 Receive vs, we have wronged no man, we have corrupted no

man, we have defrauded no man.

13 I speake northis to condemne you, for I have faid before,

that you are in our hearts to die and line with you.

4 Great is my boldnesse of speach toward you, great is my glorying of you. I am filled with comfort, I am exceeding loyfull in all our tribulation.

5 For when we were come into Macedonia, our fielh had no reft, but we were troubled on enery fide, without were fightings,

within were feares.

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6 Neuerthelesse, Gedebat comforteth those that are cast

downe, comforted vs by the comming of Titus.

7 And not by his comming onely, but by the confolation wherewith he was comforted in you, when he told vs your earnest defire, your mourning, your feruent mind toward me, so that I rejoyced the more.

g For though I made you forry with a letter, I doe not repent, though I did repent. For I perceine that the fame Epiftle hath

made you forry, though it were but for a feafon.

for own reioyce, not that ye were made forry, but that yee for own do repentance: for ye were made forry fafter a godly for own maner, that ye might receive damage by as in nothing.

cording

be repetted of, but the forrow of the world worketh death.

a set For behold, this felfo fame thing that yee forrowed after a godly fert, what carefulneffe it wrought in you, yea, what clearing of your felues, yea, what indignation, yea, what feare, yea, what velocitient defire, yea, what reale, yea, what revenges In all things ye have approved your felues to be cleare in this matter.

1.12. Wherfore though I wrote vnto you, I dul it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the fight of God, night appeare vn-

te yeurah : m

13 Therefore we were comforted in your comfort, yea, and exceedingly the more loyed we for the loy of Titus, because his spi-

rit wasrefreshed by you all.

14. For if I have boafted anything to him of you, I am not ashamed, but as we spake all things to you in trueth-euen to our boathing which I made before Titus, is found a trueth.

And his † inward affection is more abundant toward you, bourth.

+ Grecke,

II. CORINTHIANS.

whileft he remembreth the obedience of you all; how with fare and trembling you you received him.

16 I rejoyce therefore that I have confidence in you in all

ahings on the same a

CHAP, VIII.

I Wee firreth them op to contribute to the the Saints & and commendith Titus and the other that were come then purposely for this bufineffe.

Orcover-brethren, we doe you to wit of the grace of God

bestowed on the Churches of Macedonia.

2 How that in a great triall of affliction, the abundance of cheir ioy, and their deepe pourty, abounded onto the riches of their liberality.

3. For to their power (I beare record) year, and beyond their

power they were willing of themselnes:

4 Praying vs with much entreaty, that we would receive the gift, and take youn vs the fellowship of the ministring to the Saints.

5 And this they did, not as we hoped, but first gaue their owne

sclues to the Lord, and vate va, by the will of God.

6 Infomuch that we defired Titus, that as he had begun, so he would also finish in youthe same grace also.

7 Therefore (as ye abound in everything in faith, and vtterance, and knowledge, and in all diligence, and in your love to vs) fee that ye abound in this grace alfe.

8 I freake not by commandement, but by occasion of the forwardnesse of others, and to proone the fincerity of your lone.

9 For ye know the grace of our Lord leftis Christ, that though he was rich, yet for your lakes be became poore, that yethrough his ponerty might be rich.

f Gr. wilbag.

10 And herein I give my advice, for this is expedient for you, who have begun before, not onely to doe, but also to be + forward a yeere agoc.

II Now therefore performe the doing of it, that as there well a readines to will, so there may be a performance also one of that which you have.

12 For if there be first a willing mind, it is accepted according to that a manhath, and not according to that he hath not.

13 For Imeane not that other men be eased, and you burthened:

14 But by an equality: that now at this time your abundance may be a supply for their want, that their abundance also may be asupph for your want, that there may be equality,

Frod. 15 As it is written, * He that had gathered much, had mething oner, and he that had gathered little had no lacke.

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16 But thanks be to God, which put the fame carneft eare its to the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his accord he went vato you.

18 And we have fent with him the brother, whose praise is is

the Gofpel, throughout the Churches.

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- 19 And not that onely, but who was also chosen of the Churches, to transile with vs with this | grace which is administred | Or gift by vs to the glery of the same Lord, and declaration of your ready minde.
- 20 Anoiding this, that no man should blame vs in this abundance which is a dm nistred by vs.

21 Prouiding for honest things, not onely in the fight of the

Lord, but in the fight of men.

22 And we have fent with them our brother, whom we have often times produced diligent in many thing, but now much more diligent, vpon the great confidence which | I have in you.

diligent, vpon the great confidence which | I have in you.

2 3 Whether any doe enquire of Titus, he is my parner, and hath.

Sellow helper concerning you: or our brethren be enquired of they are the mediengers of the Churches, and the glory of Christ.

24 Wherefore thew ye to them, and before the Churches, the proofe of your loue, and of our boafting on your behalfe.

CHAP. IX.

He sheweth why he sent Tum, 6 and stirreth them up to a lound siful almes, 10 which shall yeeld them a great increase.

Cor as conching the ministring to the Saints, it is superfluous

I for me to writ to you.

2 Por I know the forwardnesse of your minde, for which I boast of you to them of Macedonia, that Achaia was ready a yeere agoe, and your zeale hath pronoked very many.

3 'Yet haue I fent the brethren, left our boafting of you fhould

be in vaine in this behalfe, that as I faid ye may be ready.

4 Left haply if they of Macedon's come with mee, and finde † Gr.bles you suprepared, we (that we say not you) should be ashamed in fine this same consident boasting.

5 Therefore I thought it necessary to exhort the brethren, that which they would goe before vnto you, and make vp. beforehand your hash bins thountie, I whereofye had notice before, that the same might be so much ready, as a matter of betancie, not of concrominesse.

1 6 But this I say, Hee which soweth sparingly, shall reape spa- before.

thighy: and he which foweth bountifully thall respe bountifully. *P10.11.

7 Eurry manae ording as he; uspost than his heart, so let him 2 5. rosm.

sme; not grudgingly, or of necessitie: for * God Joueth a cheere- 1 2.8. ecfull giver.

Y 2 8 And

IL CORINTHIANS.

. 8 And God is able to make all grace abound towards you, that ye alwaies having all sufficiencie in all things, may abound to every good worke,

*P[al. 112.9. *E[ay 55.10, 9 (As it written: * He hath dispersed abread: He hath giuen to the poore: His righteousnesse remaineth for euer and euer.

10 Now he that " ministreth seed to the sower, both minister bread for your food, and multiply your feed sowen, and increase the fruits of your rightcoussesses.)

It Being enriched in every thing to all bountifulnesse, which

caufeth through vs thankefgining to God.

12 For the administration of this service not onely supplieth
the want of the Saints, but is abundant also by many thank signature of God,

13 Whiles by the experiment of this ministration, they glosife God for your professed subjection vnto the Gospel of Christ, and for your liberall distribution vnto them, and to all men:

14 And by their proyer for you, which long after you, for the

exceeding grace of God in you.

15 Thankes be vnto God for his vr. speakeable gift.

Tank spiritual weight and amborite against all adversaries, 7 aswell when bee is prejent as absent. 12 Not to reach beyond our compasse.

10r, in ossward appearance.

Ow I Paul my felfe befeech you, by the meekneffe and gentleneffe of Christ, who # in presence am bale among you, but being absent, am bald toward you:

2 But I befrech you, that I may not be bold when I am prefeat, with that confidence wherewith I this ke to be bold against some, which I thinke of ye, as if we walked according to the field?

3 For though wee walke in the flesh, wee doe not warre after the flesh:

4 (For the weapons of our warfare are not carnall, but mighty a through God, to the pulling downe of frong holds.)

God.

God.

Granes.

K013.

5 Cafting downe | imaginations, and energy high thing that exalteth it felfe against the knowledge of God, and bringing into captility energy thought to the obedience of Christ:

6 And having in a readines to revenge all dilobedience, when

your obedience is fulfilled.

7 Doe ye looke on things after the outward appearance? If any mantruft to himfelfe, that he is Christes, let him of himfelfe thinke this againe, that as he is Christs, even so are we Christs.

8 For though I should boast somewhat more of our authority (which the I ord hath given ws for edification, and not for your destruction) I should not be assumed:

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9 That I may not seeme as if I would terrifie you by letters. 10 For his letters (fay they) are weightie and powerfull, but bis bodily presence is weake, and his speach contemptible.

II Let fuch a one thinkethis, that fuch as wee are in word by letters, when we are ablent, such will we be also indeed when we

are prefent.

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12 For we dare not make our felues of the number, or comparre our selues with some that commend themselues : but they measuring themselues by themselues, and comparing themselues among themselues, are not wile.

13 But we will not boaft of things without our measure, but der fland according to the measure of the Irole, which God hath distributit mot. ted to vs,a measure to reach even vnto you. Oralinea

14 For we ftretch not our selves beyond our measure, as though we reached not voto you, for we are come as farre as to you also,

in preaching the Goldel of Christ.

15 Net beafting of things without our measure, that is, of other mens labours, but having hope when our faith is increated, that we shall be | enlarged by you, according to our rule abun- | Or, mag. dantly,

16 To preach the Gospel in the regions beyond you, and not to you. boaft in another mans | line of things made ready to our hand. | Or, rale.

mfiedin

17 * But hethat glorieth, let him glory in the Lord.

18 For , not hee that commendeth himfelfe is approved , but 24.1. core whom the Lord commendeth.

CHAP. XI.

1 Paul bring enforced, entreth into a commendation of himselfe,

7 and a comparison with the other sipoftles.

Ould to God you could beare with me a little in my folly, and indeed | beare with me.

2 For I am icalous ouer you with godly iealoufic, for I have doe beare espoused you to one husband, that I may present you as a chaste with me. vugine to Chrift.

3 But I feare left by any meanes, as the Serpent beguiled Ene through his subtility, so your mindes thould be corrupted from

the simplicity that is in Christ.

4 For if he that commeth, preacheth another Iesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel which ye have not accepted, ye might well beare with him

5 For, I suppose, I was not a whit behind the very chiefest A-

postles.

6 But though I be rude in speech, yet not in knowledge; but we have beene throughly made manifest among you in all things. 7 Hane

IL CORINTHIANS.

7 Hane I committed an offence in abasing my felic that you might be exalted, because I have preached to you the Gospel of God freely?

8 trobbed other Churches, taking wages of them to doe you

fernice.

9 And when I was prefent with you, and wanted, I was charge able to no man: For that which was lacking to mee, the brethren which came from Macedonia fopplied, and in all things I have kept my felfe from being burdenfome to you, and so will I keepe my selfe.

dosfing

10 As the trueth of Christ is in me, no man shall † stop mee of this boasting in the regions of Achaia.

11 Wherefore? because I lone you not? Ged kneweth.

shall 1108 be stopped to usee.

12 But what I doe, that I will doe, that I may eut off occasion from them which defire occasion, that wherein they glory, they may be found even as we.

13 For fuch arefalle Apoftles, deceitful workers transforming

themselves into the Apostles of Christ.

14 And so marnaile, for Satan himfelfe is transformed into an

Angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteoulnesse, whose end thall be according to their workes.

16 I fay againe, Let no manthinke me a foole, ifotherwise, yet

as a foole | receive me, that I may beaft my felfe a little.

or, af.

17 That which I speake, I speake it not after the Lord, but as it were spelishly in this confidence of boasting.

18 Sceing that many giery after the field, I will glery also.
19 For ye suffer fooles gladly seeing ye your selues are wife.

ao For ye fuffer if a man bring you into bondage. if a man detoure you, if a man take of you, if a man exalt himfolfe, if a man finite you on the face.

21 I speake as concerning reproach, as though we had beene weake: howbeit, wherein soener any is bold, I speake soolify,

22 Arethey Hobren est foam I: are they Ifraelites ? fo am le

are they the feed of Abraham? fo am I.

23 Are they ministers of Christellspeake as a foole: I am more in labours more abundant: in stripes abone meast re: in prisons more frequent; in deaths oft.

* Dent.

24 Of the Iewes fine times received 1* fourty A. spes fane one 25 Thrice was I beaten with rods, once was I stoned: thrice 1 suffered shipwracke: a night and a day I have beene in the deepe-26 In iourneying often in perils of waters, in perills of robbers,

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In perils by mine owne countrymen, in perils by the headien, in perils in the citie, in perils in the wildernelle, in perils in the feain perils among fallebrethern.

27 In weseinelle and painofulnelle, in watchings often, in hune

ger and thirst, in fastings often, in cold and nakednesse.

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Gleding.

88 Beffdes thore things which are without, that which com-

29 Whois weake, and I am not weake Fishio is offended, and I burnemee algoria superal floor A no I amend

30 If I trustaged glory, I will glory of the things which con-

34 The God and Father of our Lord Ielus Christ, which is bleffed for enermore, knoweth that I lie not.

t '31 In Damafeus, the governour wader Aretas the king , kept he city with a garifon, defirous to apprehend me.

10 332 And thorow a window in a balket was Flet downe by the wall, and escaped his hands.

CHAP. XII.

1 He commended his Apostleship, not by renession. 9 but by his missroutes: 11 Blancing them for forcing this booking.

T is not expedient for me, doubtleffe, to glory, I will come to visions and reuelations of the Lord.

2 I knew a man in Christ about sourcene yeeres agoe, wherein the body, I cannot relige whether out of the body, I cannot tell, God knoweth: such a one, caught up to the third heaven.

And I knew hith a man (whether is the body, or out of the

4 How that hee was caught up into Paradite, and heard wa-

5 Offich a one will glorie, yet of my felfe I will not glorie, fibe.

but in mine infirmities.

6 For though I would defire to glorie, I thall not be a foole; for I will fay the truth. But now I forbeare, left any man should thinke of me about the which he feeth me to be, or that he heartest of me

7 And left I should be exalted about measure through the abundance of the revelations, there was given to me a * thorne in the first the messenger of Sathan to buset measures left I should be * See Eexakted about measure.

8 For this thing I belonght the Lord thrice that it might de- 24.

part from me.

9 And he faid vino me, My grace is fufficient for thee: for my fixength is made perfect in weakeneds. Most gladly therefore

II. EQRINATIONS.

wil I rather glory in my infirmities, that the power of Christ may reft ypen mee.

10 Therefore I take pleasure in infirmities, in reproches, in necessities in persecutions, in distresses for Christs sake ; for when I am weake, then am I frong. Is mine to reached the friend has

11. I am become a foole in glorying we have compelled mes For I ought to have been commended of you for in nothing am I behind the very chiefeft Apostles though I be nothing. 177 6:

12 Truely the figues of an Apostle were wrought among you

in all patience, in figure, and wonders, and mighty deeds

13 For what is it wherein ye were inferior to other Churches, except it be that I my felfe was not burthenfome to you? forgine me this wrong.

14 Behold, the third time. Lam ready to come to you, and I will not be burthenfome to you; for I feeke not yours, but you : for the children ought not to lay up for the parents, but the parents for the children.

4 Gr. your fordes.

15 And I will very gladly spend and be spent for f you, though the more abundantly I lone you, the lette I be loved.

16 But bee it is : I did not burthen you : neuertheleffe, being

craftic, I caught you with guile

17 Did I make a gaine of you by any of them, whom I fent

18 I defired Titus, and with him I fent a brother; did Titus make a gaine of you? Walked we not in the fame spirit? walked me not in the fame fteps ? and E do I : diemont hold liste

19 Againe, thinke you that we excuse our selues vnto you? we focake before God in Christ : but wee doe all things, dearely be-

lourd for your edifying. othe de leger

20 For I feare left when I come, I fhall not finde you fuch as I would, and that I shall be found vinto you such as ye would nor, left there be debates, enuyings, wraths, ftrifes, backbitings, while perings, fwellings, tumults,

21 And left when I come againe, my God will humble me among you, and that I thall bewaile many which have finned atready, and have not repented of the vncleanne He, and fornication, and lascinionsnette which they have committed. The line

CHAP. XIII. ver all le satisface

1 He threatnethobstinate sinners. 5 Hee aduiteth them to a trials of their faith, 7 and a reformation of their finits.

His is the third time I am comming to you : in the mouth of I two or three witnesses thall enery word be established. 2 I cold you before, and foretellyou as if I were pretent the le-

cond forc h fpare you.

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cond time, and being ablent, now I write to them which herers fore have fixned, and to all other, that if I come againe, I will not spare:

3 Since ye feeke a proofe of Christ, speaking in me, which to

you ward is not weake, but is mighty in you by the want it

5. Examine your folues whether yee be in the faith ? prooue gour owne felues. Know yee not your owne felues, how that Ie-

fus Chrift is in you, except ye be reprebates ?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God, that ye doe no cuill, not that we should appeare appropued, but that ye should doe that which is honest, anough we be as reproduces.

8. For we can dee nothing against the truth, but for the truth.

9 For we are glad when we are weake, and ye are firing: and

this also we with cuen your perfection.

10 Therefore I write these things being absent, lest being prefent, I should wie sharpenesse, according to the power which the Lord hath given me to edification, and not to destruction.

fort, be of one mind, live in peace, and the God of love and peace,

shall be with you.

12 Greet one another with an holy kiffe.

3 All the Saints fainte you, and print, as aga on vo some

14 The grace of the Lord Iclus Christ, and the love of God, and the communion of the holy Ghost; be with you all, Amen.

The second Epistle to the Corinthians, was written from Philippes a case of Macedonia by Titus and Lucas.

THE EPISTLE OF PAVL,

C.H.A.P. I.

6 Hee wondresh that they have so some less him and the Goffel II which he carned not of men but of God.

Aulan Apostle, not of men, meither by men, but by lesin Christ, and God the Father, who raised him from the dead,

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be to you, and peace from God the Pather, and from our Lord lefus Chtift, Who

TO THE GALATIANS,

4 Who gauchimfelfelor our finnes, that he might deline vo from this prefent cuill world; according to the will of God, and 0.5 Father.

5 To whom be glory for ever and ever, Amen,

I marnelle, that you are foose remooned from him, that colledyour mother Goffel

and would perment he Guipel of Christian and would perment he Guipel of Christian and would be ment he Guipel of Christian and a second a second and a second and a second and a second and a second and

8 But though we, or an Argel from heaven', preach any other Golfel stree you, then that which we hape preached vitte you, let him be accurfed.

9. As we faid faid before, fofay I now againe, If any man preach any other Gospel vato you, then that ye have received, let him he accurred.

10 For doe I now perswade men, or God? or doe I feeke to please men? For if I yet pleased men; I should not be the kremant of Christs.

11 But I certifie you', brethren ; that the Gospel which we

Preached of me, is not after mand a state out to a control ? 2 I

12 For I neither received it of man; neither was I taught a,

but by the renelation of lefes Christ.

13 For ye have heard of my connertation in time part, in the lewes religion, how that beyond measured persecuted the Church of God, and wasted it:

14. And profited in the lewes religion, above many my f equals in mine owne nation, being more exceedingly zealous of the aradicions of my fathers.

15 But when it pleafed Gad, who feparated me from my mothers wombe, and called see by his grace, think the said of

16 To renealchis Some in me, that I might preach him among the heathen, immediately I conferred not with fielh and blood:

17 Neither went I wo to Iernfalem, to them which were Apofries before me, but I went into Arabia, and returned agains into Damafeus.

Or, re-

+ Gr. 4-

quals in

yeeres.

18 Then after three yeeres, I went up to Icrafalem to fee Pe-

19 But other of the Apoftles faw I none, fine I ame the Loads

20 Now the things which I write vato you, behold, before

21 Afterwards I came into the regions of Syria, and Cilicia,

22 And was voknowed by face voto the Churches of Indea, which were in Christ.

23 But they had heard onely, that he which perfecuted vs in

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simes patt, now preacheth the faith, which once he deftroyed. 24 And they glerified Ged inme.

CHAP. IL.

1 He showeth when he went agains to Levusalim, and why. 14 Of instification by first, and not by worker. 20 They that are in mflifed line mos tu fine.

Hen fourteene yeeres after . I went up againe to Iernfalem

with Barmabas, an I tooke Titus with me alfo.

And I went up by revelation, and communicated wito them that Gospel, which I perach among the Gentiles, but | privately | or fine to them which were of reputation, left by any meanes I should rally. sun, or had run in vaine.

3 But neither Titus, who was with me, being a Grecke, was

compelled to be circumcifed:

And that because of falle brethren vnawares brought in, who came in printly to fpie out our libertie which wee hand in Christ Ichns, that they might bring vs into bondage.

2 5 To whom we gate place by subjection, no not for an house,

that the trueth of the Gospel might continue with you.

But of thefe, who kerned to be fomewhat, (what focuer they were, it maketh no matter to me; God accepteth no mans person) for they who seemed to bee somewhat, in conference added nothing to me :

7 Butcontrariwife, when they faw that the Golpel of the vncitcumcision was committed vnto mee, as the Gaspel of the cir-

comcision was ynto Peter :

8 (For hethat wrought offectually in Petersto & Apostleship of the circumcifion, the same was mighty in metoward she Gentiles.)

9 And when lames, Cephas and lohn, who feemed to be pilfars, perceived the grace that was given vnto me, they gave to me and Barnabas the right hands of fellow hin, that we fh. uld go ynto the heathen, and they vnto the circumcifion.

to Onely they would that we should remember the poore, the

fame which I also was forward to doe.

11 But when Peter was come to Antioch, I withflood him to

she face because he was to be blamed.

12 For before that certaine came from Lames, he did eat with the Gentiles: but when they were come, he withdrew, and feparate d himselfe, fearing them which were of the Circumcifion.

13. And the other lewes diffembled likewife with him . infomuch that Barnabas allo was carried away with their diffimulation.

14 But when I faw that they walked not vorightly, according to the the trueth of the Gospel, I faid vnto Peter before them all If thou being a lew-linestafter the maner of the Gentiles

TO THE GALATIANS.

and not as doe the Iewes, why compelled thou the Gentiles to live as doe the Iewes?

15 Wee who are lewes by nature, and not finners of the

Gentiles,

16 Knowing that a man is not inflified by the workes of the Law, but by the faith of Iclus Chrift, even we have beleeved in Iclus Chrift, that we might be inflified by the faith of Chrift, and not by the workes of the Law if for by the works of the Law shall no field be justified.

17 But if while wee seeke to be infilited by Christ, wee our selues also are found finners, is therefore Christ the minister of

finne? God forbid.

18 For if I build againe the things which I destroyed, I make

my felfe a transgressour.

19 For I through the Law, am dead to the Law, that I might

line vnto God.

20 I am crucified with Christ. Neuerthelesse, I line, yet not I, but Christ lineth in mee: and the life which I now line in the flish. I line by the faith of the Sonne of God, who loued me, and gaue himselfe for me.

21 I doe not fruftrate the grace of God: for if righteousnesse

some by the Law, then Christ is dead in vaine.

CHAP. III.

I He ask th them what mooned them to leave the faith, and hang upon the Law. 6 They that believe, are instifled, 9 and biffed with Abraham.

Foolish Galatians, who hath bewitched you, that ye should not obey the trueth, before whose eyes less Christ hath beene enidently set forth, crucified among you?

2 This onely would I learne of you, received ye the fpirit by

the works of the Law, or by the hearing of faith?

3 Areye so foolish ? having begun in the Spirit, are yenow

or, fo A Haue we fuffer edilma

4 Haue ye differed many things in vaine? if it be yet in vaine, 5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it by the workes of the Law, or by

the hearing of faith?

6 Euen as Abraham beleeued God, and it was accounted to him for rightcouneffe.

7 Know ye thetefore, that they which are of faith . the fame

are the children of Abraham.

8 And the Scripture fore feeing that God would inftifie the heathen through faith, preached before the Gospel vato Abraham, forme, * Intice shall all nations beblessed.

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CHAP. IIII.

9 Se then they which be of faith, are bleffed with faithfull Abraham.

To For as many as are of the workes of the Law, are voder the curfe: for it is written, * Curfed is every one that continueth not * Deve, in all things which are written in the booke of the Law to doe 27.26, them.

It But that no man is suffified by the Law in the fight of God, * Abae.

12 And the Law is not of faith: but " the man that doth them, 1.17.

fhall live in them.

13 Christ hath redeemed vs from the curse of the Law, being 18.5, made a curse for vs: for it is written, * Curied is enery one that *Deu.216 hangeth on tree:

14. That the blefsing of Abraham might come on the Gentiles, through lefus Christ, that we might receive the promise of

the foir through faith.

but a mans scouenant, yer if it be confirmed, no man difamilleth sortestas or addeth the reto.

16 Now to Abraham and his feed were the promises made. He faith vot, And to feeds, as of many, but as of one, And to thy feed,

which is Christ.

17 And this I fav, that the covenant that was confirmed before of God in Christ, the Law which was four chandred and thirty years after, cannot difamill, that it should make the promise of more effect.

18 For if the inheritance be of the Law, it is no more of pro-

mile: but God gaue it to Abraham by promile.

19 Whereforethen fersieth the Law? it was added because of transgressions, till the seed should come, to whom the premise was made, and it was ordered by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Medeatour of one, but God is

one

21 Is the Law then against the promises of God? God forbids, for if there had beene a Law given which could have given life, yerely righteourne se should have beene by the Law.

22 But the Scripture bath coreluded all under finne, that the promise by faith of Ic'us Christ might be given to them that be-

lecur.

23 But before faith came, we were kept under the Law, that up unto the faith which should afterwards be reucaled.

24 Wherefore the Law was our Schoolemafter to bring vs vnto Christ, that we might be instified by faith.

25 But

TO TRE GALATIANS.

25 Bet after that faith is come, wer are no longer under & Schoolemafter.

26 For ye are all the children of God by faith in Christ lesus.
27 For as many of you as have bene baptized into Christ, have

put on Chrift.

28. There is neither lew, nor Greeke, there is neither bond, nor free, there is neither male nor female: for ye are all but one in Christ leus.

39 And if ye be Chrifts, then are ye Abrahams feed, and heires

according to the promile.

CHAP. IIII.

We were under the Law till Christ came, 5 But Christ freed us.

Ow I fay, that the heire, as long as he is a child, differeth nothing from a feruant, though he be lord of all:

2 But is vnder tutors and gonernours, vntill the time appoint

ted of the Father.
3 Euen to we, when we were children, were in bondage, under

10, mai the | elements of the world :

4 But when the fulueffeof the time was come, God fent forth his Sonne made of a woman, made under the Law.

5 To redeeme them that were under the Law, that we might seceive the adoption of formes.

6 And because ye are somes, God hath sent forth the Spirit of

his Sonne into your hearts, crying, Abba, Father.
7 Wherefurethou art no more a fernant, but a fonne; and

If a fonne, then an heire of God through Christ.

8 Howbelt, then when we knew not God, ye did feruice voto

them which by nature are no gods.

9 But now after that ye have known God, or rather are known 10%, backe, of God, how turne yell agains to the weake and beggerly [[Ele-] 0%, radio ments, whereanto ye defire agains to be inbondage?

10 Ye observe dayes, and moveths, and times and yeeres.

10 Ye oblerue dayes, and moneths, and times and yeeres.
11 I am afraid of you, left I have beflowed open you labour

in vaine.

12 Brethren, I beseech you, be as I am; for I am as ye are, ye have not injured me at all.

-13 Ye know how through infirmity of the fich I preached the Goffeel vnto you at the first.

14 And my temperation which was in my field ye despited not, nor rejected, but received me as an Angel of God, emn as Christ Ielas.

for, who is Where is then the bleffednesse ye spake of? for I beare was them? you record, that if it had beene possible, ye would have plucked

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ont your owne eyes and have given them to me.

16 Am I therefore become you enemy, because I tell you she weeth? mainday and

17 They zealously affect you, but not well : yea, they would exclude | you that you might shed them.

18 But it is good to be zealoully affected alwayes in a good sing, and not onely when I am prefent with you.

19 My little children, of whom I travellin birth again, wrill

Christ be formed in you:

20 I defire to be prefent with you now, and to change my voyce for I f fand in doubt of you.

31 Tellme, ye that defire to bounder the Law, doe ye not heare perplaned the Law? for 104.

33 For it is written, that Abraham had two somoes, the one by a bondmaid the other by a free-worsan,

2.3 But he who was of the bondwoman, was borne after the

field a bot he of the free-weman, was by promife.

34 Which things arean Allegories for thele are the two | Co- Or,teffamenants: the one from the mount Sinai, which gendreth to bon- wents. dage, which is Ager.

25 For this Agar is mount Sinai in Arabia, and Janswereth to 1 Orivin Ierusalem, which now is, and is in bondage with her children. the same

26 But Ierulalem which is about, is free, which is the mother ranke of vs all.

27 For ic is written, * Reieyce thou barren, that beared not, * Efay breake foorth and crythou that transilest not; for the desolate 54.1. hat's many moe children then 'the which hath an husband.

28 Now we brethren, as Ifaac was, are the children of promife.

29 But as then, hee that was borne after the Reih, perfecuted

him that was borne after the Spirit, even fo is it now.

30 Neuertheleffe, what faith the Scripenre ? * Cast out the * Gen. bondwoman and her fonne: for the foune of the bondwoman 21,10. thall not beheire with the fonue of the freewoman.

gr So'then, brethrengwe are not children of the bondwoman.

but of the fre.

CHAP. V.

I Hee mounth them to fland in their thersie, 3 and not to obferme Circumicifion : 13 but rather love. 19 The workes of the A.fb. 22 The fruits of the Spwn.

C Tand fast therefore in the libertie wherewith Christ hath made vs free, and bee not entangled againe with the yoke

2 Behold, I Paul fay vmo you that if ye be circumcifed, Chrift

the b profit you nothing.

For

TO THE GALATIANS.

3 For I testifie agains to enery man that is circumcifed, that he is a debter to doe the whole Law. I & Tate I the reigit us. A

4 Christ is become of no effect vnto you, whoseener of your are justified by the Law : ye are fallen from grape of the total

5 For we through the Spirit wait for the hope of righteoufnes. by faith.

of For in Iefus Christ neither circumcifion availeth any thing. nor vacircumcifion, but faith which worketh by loue.

7 Ye did run well, I who did hinder you, that ye should not obeythe trueth?

Or, mbo did dime you backe.

8 This perswafion commeth not of him that calleth you, 9 A little leaven leaveneth the whole lumpe.

10 I have confidence in you through the Lord , that you willbe non otherwise minded, but he that troubleth you shall beare bis judgement, who loeuer he be and a site ad with a shall a made

11. And Lbeethren, if I yet preach gircumcifion, why doe I yet fuffer perfecution & then is the offence of the croffe cealed

12 I would they were even cut off which trouble you. 13 For brethren, yet have beene called to liberty, onely ofe not liberty for an occasion to the fith, but by love ferne one another.

14 For all the Law is fufilled in one word even in this: * Thou * Lett. 1 9. thate love thy neighbour as thy felfe.

18.mat. 15 But if ye bite and denoure one another,take heed ye be not 22.39. confirmed one of another mode and it is it is in the

16 This I fay then, Walke in the Spirit and I ye shall not falfil or, Migu the luft of the flithe death of the addustrant left now wasen

> The For the fieth lufteth against the spirit, and the spirit against the fight and thefe are contrary the one to the other; fo that ye cannot doc the things that ye would.

> 18. But if ye he led of the Spirit, ye are not under the Law. 19 Now the workes of the field are manifelt, which are thefe, adultery, formication, vuoleannelle, laiciniquine le,

> 20 Idolatry, watcheraft, hatred, variance, emulations, wrath, Arifo, feditions, herefies,

> 21 Emyings,murthers, drunkenes; renelings and fuch like: of the which I tel you before, 2s I have also told you in time past, that they which doe fuch things, thall not inheritthe kingdome

> 22 But the fruit of the spirit is loue, joy, peace, long suffering, gentlene fe, goodne fe, faith,

23 Meekenesse, temperancet against such there is no law. 24 And they that are Christs, hane crucified the flish, with the THE. laffections and lufts. 9 14 Mill 181 19.

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CHAP. VI.

35 If we live in the Spirit, let vs also walke in the Spirit. 26 Let vs not be defirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

Mee moneth them to deale mildely with a brother that flippeth. 6 To be Aberall to their teachers, 9 and not meany of well

BRethren | if a man be ouertaken in a fault : yewhich are spi- | or, alstough, reftore such a one in the spirit of meckenesse, considestough. ring thy felfe left then also be tempted.

2 Beare ye one anothers burdens, and so fulfill the Daw of

Christ.

3 For if a manthinke himselfe to be something, when he is nothing he deceineth himfelfe.

4 But let enery man proughis owne worke, and then shall hee have reie cing in himselte alone, and not in another.

5 For every man shall beare his owne burthen.

6 Let him that is taught in the word, communicate vnto him that teacheth in all goodthings.

7 Be not deceived, God is not mocked : for what soeuer a man

foweth, that shall he also reape.

8 For hethat fo weth to his flesh, shall of the flesh respectorruption: but he that foweth to the spirit, shall of the spirit reape life euerlasting.

9 And let vs not be weary in well doing: for in due season we

Chall reape, if we faint not.

10 As we have therefore opportunity, let vs doe good vnto all men, especially vito them who are of the houshold of faith.

TI Ye fee how large a letter I have written vnto you with mine

owne hand.

12 As many as defire to make a faire thew in the flesh, they conftraine you to be circumcifed : onely left they thould feffer persecution for the crosse of Christ.

15 For neither they themselves who are circumcifed, keepe the law, but defire to have you circumcifed, that they may glory

in your fleih.

14 But God forbid that I should glory, faue in the Crosse of our Lord lefus Christ | by whom the world is crucified vnto me, 101, and I vato the world.

15 For in Chriti Ielus neither circumcifion anaileth any things

nor vacircumcifion, but a new creature.

16 And as many as walke according to this rule, peace be on them, and mercy, and sponthe Ifrael of God.

whereby.

17 Frem

TO THE EPHESIANS.

17 From henceforth let no man trouble merfor I beare in my body the markes of the Lord Iefes.

18 Brethrenthe Grace of our Lord Iefus Christ be with your

Spirit. Amen .

Vinto the Galatians written from Rome.

THE HPISTLE OF PAVL THE Apostleto the Ephesians.

CHAP. I.

4 Of our election, 6 and adoption, 11 Which with fountains of our saluation.



AVL an Apolite of Iesus Christ, by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus.

2 Grace bee to you, and peace from God our

Father, and from the Lord lefis Christ.

3 Bleffed bee the God and Father of our Lord Iefus Chrift, who hath bleffed vs with all spirituall blefsing in heavenly places in Chrift,

4 According as he hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame be-

fore him in loue:

5 Hauing predeftinated vs vnto the adoption of children by Ielus Christ vnto himselse, according to the good pleasure of his will:

6 To the praise of the glory of his grace, wherein hee hath

made vs accepted in the beloued:

7 In whom we have redemption through his blood, the forgivenesse of sines, according to the riches of his grace,

8 Wherein hee hath abounded toward vs in all wisedome and

Prudence:

9 Having made knowne vnto vs the myftery of his will,according to his good pleafure, which he had purposed in himselfe,

10 That in the dispensation of the fulnesse of times, hee might gather together in one all things in Christ, both which are in the heaven, and which are on earth, even in him:

+ Gr.the-

BOY,

shings.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsell of his owne will:

12 That wee should bee to the praise of his glory, who first

Prohoped I trufted in Chrift.

13 In

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13 In whom he also trusted, after that yee heard the word of tracth, the Gospel of your saluation: in whom also after that yee beleeved, ye were fealed with that holy spirit of promise,

14 Which is the earnest of our inheritance, vntill the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore Ialfo, after I heard of your faith in the Lord! Ielus, and loue vnto all the Saints,

16 Ceafe not to give thankes for you, making mention of you

in my prayers.

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17 That the God of our Lord Iefus Chrift the Father ofglery, may gine vote you the spirit of wiledome and revelation I in the I Or, for knowledge of him: the ac-

18 The eies of your vnderstanding being inlightened : that ye knowmay know what is the hope of his calling, and what the riches of ledgements

the glory of his inheritance in the Saints?

19 And what is the exceeding greatnesse of his power to vs ward who believe, according to the working tof his mighty + Gr. of power : the might

20 Which hee wrought in Christ when heer ailed him from of his the dead, and fet him at his owne right hand in the heavenly pomere.

places,

21 Farreaboue all principality, and power, and might, and dominion, and enery name that is named, not onely in this world, but also in that which is to come ?

22 And hath put all things under his feet, and gaue him to be

the head over all things to the Church.

23 Which is his body, the fulneffe of him that filleth all in all.

CHAP II.

I What we were 3 by nature, and what wee are 5 by grace. 10 We are created unto good workes.

A Nd you hath be quickened, who were dead in trespasses and

2 Wherein in time past yee walked according to the course of this world, according to the prince of the power of the aire, the spirit that now worketh in the children of disobedience,

Among whom also wee all had our conversation in times paft, in the lufts of our fleth, fulfilling + the defires of the fleth, + Gribe: and of the mind, and were by nature the children of wrath, even wills. as others :

4 But God is rich in mercy, for his great love wherewith he ! loued vs,

Enen when we were dead in finnes, hath quickened vstegether with Christ, (by grace ye are faued.) 6. And

TO THE EPHESIANS.

6 And hathraifed vs vp together, and made vs fit together in heanenly places in Christ Lefus.

7 That in the ages to come, hee might shew the exceeding riches of his grace in bis kindnesse towards vs, through Christ Jefus.

8 For by grace are ye faned, through faith, and that not of your lelues it is the gift of God:

9 Not of workes, left any man should boast.

10 For we are his workemanship, created in Christ Iesus vnto good workes, which God hath before I ordeined that we should walke in them.

11 Wherefore remember that yee being in time passed Gentiles in the flesh, who are called uncircumcifion by that which is called the eircumcifion in the flefh made by hands,

12 That at that time yee were without Christ, being aliants from the common wealth of Ifraell, and ftranger from the couenants of promise, having no hope, and without God in the world.

1 3 But now in Christ Ichus, ye who sometimes were far off, are made nigh by the blood of Chrift.

14 For hee isour peace, who hath made both one, and hath

broken down the middle wall of partition betweene vs: 15 Having abolished in his flesh the county, even the Law of Commandements contained in Ordinances, for to make in him-Telfe, of twaine, one new man, fo making peace.

16 And that he might reconcile both vnto God in one body by the croffe having flaine the enmity | thereby,

17 And came, and preached peace to you which were a farre off,and to them that were nigh.

18 For through him we both have an accesse by one spirit vnto the Father.

19 New therefore ye are no more strangers and fortemers; but fellow citizens with the Saints, and of the housheld of God,

20 And are built vpou the foundation of the Apostles and Prophets, lefus Christ himselfe being the chiefe corner stone,

21 In whom all the building fitly framed together, groweth wate an hely Temple in the Lord:

22 In whom you also are builded together for an habitation of God through the Spirit.

CHAP, III.

5 The hidden mystery, 6 that the Gentiles should bee saved? 8 This was Paul to preach.

Or this cause I Paul, the prisoner of Lesus Christ for you Gentiles.

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2 If yee have heard of the dispensation of the grace of God? which is given me to youward:

3 How by reuclation he made knowen vnto me the mystery, (as I wrote) afore in few words,

4 Whereby when ye read, ye may understand my knowledge slebsfors.

in the mystery of Christ.)

5 Which in other ages was not made knowen who the fons of men, as it is now reueiled who his holy Apostles and Prophets by the Spirit.

6 That the Gentiles should be fellow heires, and of the same

body, and partakers of his promife in Christ by the Gospels

7 Whereof I was made a minister, according to the gift of the grace of God given vnto mee, by the effect all working of his power.

8 Vnto mee, who am leffethen the leaft of all Saints, is this grace given, that I sho lid preach among the Gentiles the va-

Searchable riches of Christ,

9 And to make all men fee, what is the fellowship of the myftery, which from the beginning of the world, hath beene hid in God, who created all things by refus Christ:

10 To the intent that now ento the principalities and powers in heauesly places, might bee knowen by the Church the manifold wifdome of God.

II According to the eternall purpofe which hee purpofed in

Christ Lefus our Lord:

12 In whom we have boldnesand access, with confidence, by

13 Wherefore I defire that ye faint not at my tribulations: for you, which is your glory.

14 Forthis cause I bow my knees vnto the Father of our Lord lesus Christ.

15 Of whom the whole family in heaven and earth is named,

16 That hee would graunt you according to the riches of his glory, to bee firengthened with might, by the spirit in the inner man,

7 That Christ may dwell in your hearts by faith that yee

being rooted and grounded in loue,

18 May be able to comprehend with all Saints what is the bredth, and leugth, and depth, and hhight:

19 And to know the lone of Christ, which passeth knowledge,

that ye might be filled with all the fulneffe of God.

20 Now voto him that is able to doe exceeding abundantly about all that we aske of thinke, according to the power that worketh juys,

TO THE EPHESIANS.

21 Vnto him be glery in the Church by Christ Tesus throughout allages, world without end. Amen.

CHAP. IIII.

The exhorteth to unity, 24. To put on the new man, 25 To cast off lying, 25 and corrupt communication.

For in the I Therefore the prisoner of the Lord, beforeh you, that yee Lord. walke worthily of the vocation wherewith yeare called.

2 With all lowlinesse and meekenesse, with long suffering, forbearing one another in lone.

3 Endeauouring to keepe the writy of the spirit in the bond of peace.

4 There is one body, and one spirit even as ye are called in one hope of your calling.

5 One Lord, one Faith, one Baptifine.

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fill. * 1.Cor.

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Orage.

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19.

6 One God and Father of all, who is about all, and through all and in, you all.

7 But vnto every one of vs is given grace, according to the measure of the gift of Christ.

*Plal. 68 8 Wherefore he faith: * When he ascended up on hie, he led 18. scaptiuity captine, and gaue gifts unto men.

| Or,a 9 (Now that he ascended, what is it but that he also descended multisude fifth into the lower part of the earth?

10 He that descended is the same also that ascended up farre abone all heariens, that he might | fill all things)

11 *And he gave fome, Apostles; and some, Prophets; and some, Enangelists; and some Pastors, and teachers;

12 For the perfecting of the Saints, for the worke of the miniflery for the edif, ing of the body of Christ:

13 Till we all come | in the vnity of the faith and of the knowlor, into ledge of the Sonne of Gnd vnto a perfect man, vnto the measure the unity of the | flature of the fulnesse of Christ:

14 That we henceforth bee no more children to fied to and fro, and caried about with enery wind of doctrine, by the fleight of men, and cunning craftinesse, whereby they lie in waite to deceine:

for, being 15 But | peaking the trueth in love, may grow vp into him in forcere. all things, which is the head, even Christ:

16 * From whom the whole body fitly ioyned together, and compacted by that which energy ioynt supplyeth, according to the effectuall working in the measure of energy part, maketh increase of the body, who the edifying of itselfe in love.

17 This I say therefore and testifie in the bord that ye henceforth walke not as other Gentiles walke in the vanity of their minde.

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18 Haning the understanding darkened, being alienated from * Rom. 12 the life of God, through the ignorance that is in them, because of 21. the * | blindbess of their heart.

19 Who being paft feeling, haue ginen themselues ouer vnto neffe.

lasciniousnes, to workeall uncleannesse with greedinesse.

20 But ye haue not se learned Christ :

21 If to be ye have heard him, and have bene taught by him, as the trueth is in Iefus,

22 That ye put off concerning the former convertation , the

old man, which is corrupt according to the deceitfull lufts:

23 And be renewed in the spirit of your mind.

24 And that ye put on that new man, which after God is created in righte oufnes, and I true holinoffe.

as Wherefore putting away lying, speake every man truth neffe of with his neighbour; for we are members one of another.

26 Be yee angry and finne not, let not the sunne goe downe

vpon your wrath:

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27 Neither giue place vato the denill.

28 Let him that stole, steale no more: but rather let him labour, working with bit hands the thing which is good, that hee may have I to give to him that needeth.

may have [to give to him that needeth. | Or, to ds-29 Let no corrupt communication proceed out of your mouth, fribute. but that which is good [to the vse of edifying that it may minifter grace vnto the hearers. | Or, to edifie

3. And grieue not the holy Spirit of God, whereby ye are feat profitably.

led vnto the day of redemption.

31 Letall bitternesse and wrath, and anger, and clamour, and

enill speaking, be put away from you, with all malice.

32 * And be ye kinde one to another, tender hearted, forgiuing *2. Cor. z. one another, euen as God for Christs sake hath forgiuen you.

CHAP. V.

2 Hee exhauteth to love, 2 to flee fornication, 4 and uncleannesse, 15 to malke warily. 22 The duties of wines, 25 and of husbands.

DE ye therefore followers of God, as deare children.

2 And walke in lone, as Christ also hath loued vs, and hath given himselfe for vs, an offering and a sacrifice to God for a sweet smelling savour.

3 But fornication and all vncleannesse, or conerousnes, let it

not be encenamed amongst you, as becommeth Saints:

4 Neither filthiseffe, nor foolish talking nor iesting, which are

not convenient: but rather giving of thankes.

5 For this yee know, that no whoremounger, nor vncleane person, norcouctous man, who is an idolater, bath any inheri-

TO THE EPHESIANS.

trance in the kingdome of Christ, and of God.

6 Let no man deceine you with vaine words: for because of these things commeth the wrath of God you the children of

Or, vin. | disebedience.

bebefe.

7 Be not yee there ore partakers with them.

8 For ye were formetimes darknesse, but now are Je light in the Lordswalke as children of light.

9 (For the fruit of the Spirit is in all goodnesse, and righte-

oufneffe, and trueth.)

10 Proning what is acceptable vnto the Lord:

II And have no fellowship with the vnfruitfull workes of darknesse, but rather reproue them.

12 For it is a shame even to speake of those things which are

done ofthem in fecret.

13 But all things that are I reproved, are made manifest by somered, the light for whatfoever doth make manifest, is light.

*Ef2. 60. 14 Wherefore he faith: * Awake thou that fleepeft and arife from the dead, and Christ shall give thee light.

*Gol.4.5. 15 * See then that yee walke circumfreely, not as fooles, but as wife.

16 Redeeming the time, because the dayes are enill.

17 Wherefore be ye not vnwife, but vuderstanding what the will of the Lord is.

18 And be not drunken with wine, wherein is excesse, but be

filled with the Spirit :

19 Speaking to your felues in Pfalmes, and Hymnes, and spirituall sorgs, singing and making melody in your heart to the Lord.

20 Giving thankes alwayes for all things vnto God, and the

Father, in the Name of our Lord lefus Chrift.

21 Submitting your selues one to another in the seare of God.
22 Wives, submit your selues vnto your owne husbands, as

ento the Lord.

22 For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saujour of the body.

24 Therefore as the Church is subject ynto Christ, so let the

wines be to their owne husbands in enery thing.

25 Husbands lone your wines, enen as Christ also loued the Church and gue himselfe for it:

26 That he might sanctifie and cleanse is with the washing of

water, by the word,

27 That he might present it to himselfes glorious Church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blemish.

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28 So ought men to love their wives, as their owne bodies, he that loveth his wife, loveth himselfe.

29 For no man euer yet hated his owne fielh : but nourisheth

and cherifhethit, duen as the Lord the Church:

30 For wee are members of his body, of his flesh, and, of his bones.

31 For this cause shall a man leave his father and mother, and shall be in yourd write his wife, and they two shall be one flesh.

32 This is a great mysteryebut I speake concerning Christ and

the Church.

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33 Neuerthelesse, let every one of you in particular, so love his wife, even as himselfe, and the wife fee that she reverence her husband.

CHAP. VI.

I The duties of children, 5 Of fernants. 10 Our life u a warfare.

CHildren, obey your parents in the Lord for this is right.

2 Honour thy father and mother, (which is the first come mandement with promise.

3 That it may be well with thee, and thou mayeft live long

on the earth.

4 And yee fathersproucke not your children to wrath, but bring them up in the nourtureand admonition of the Lord.

5 Scruants be obedient to them that are your mafters according to the flesh, with seare and trembling, in singlenesse of your heart as your Christ:

6 Not with eye feruice as men-pleasers, but as the servants of

Christ, doing the will of God from the heart:

7 With good will doing feruice, as to the Lord, and not to men.

8 Knowing that whatformer good thing any man doeth, the Or, 200 fame shall be receive of the Lord, whether he be bond or free. drating.

9 And ye masters, doe the same things who them, I for bearing I Some threatning: knowing that I your Master also is in heaven, neither read, both is there respect of persons with him.

to Finally, my brethrenbe strong in the Lord, and in the power their maof his might.

11 Put on the whole armour of God, that yee may be able to for, micft and against the wiles of the devill. ked /pi-

12 For yewrestle not against sieshand blood, but against pri = viss. cipalities, against powers, against the rulers of darksnesse of this powers, world, against spiritual wickednesse in high places.

13 Wherefore take vato you the whole armour of God, that # 01, baye may be able to with stand in the cuill day, and # having done using our all to stand.

14 Stand

TO THE PHILIPPIANS.

14 Stand therefore, having your loynes girt about with trueth, and having on the breaftplate of rightcourses:

15 And your feet shod with the preparation of the Gofpel of

peace.

16 Abone all, taking the shield of faith, wherewith ye shall be able to quenchall the sierie darts of the wicked.

17 And take the helmet of faluation, and the fword of the Spi-

rit, which is the word of God:

18 Praying alwayes with all prayer and supplication in the spirit and watching thereunto with all perseuerance, and supplication in the spirit for all Saints.

19 And for me, that vtterance may be given onto me, that I may open my mouth beldly, to make knowen the mystery of the Gos-

pel:

Or, in a 20 For which I am an Ambassadour fin bends, that I therein

chane. I may speake boldly, as I ought to speake.

21 But that ye also may know my affaires, and how I doe, Tychicus a beloued brother, and faithfull minister in the Lord, shalmake knowne to you all things.

22 Whom I have fent vnto you for the same purpose, that yee might know our affaires, and that he might comfort your

hearts

23 Peace be to the brethren, and loue, with faith from God the Father, and from the Lord lefus Christ.

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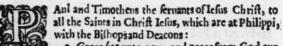
24 Greee be with them that lone our Lord Iefus Christ | in fincerity. Amen.

Written from Rome vnto the Ephefians by Tychicus.

THE EPISTLE OF PAVL THE Apostle to the Philippians.

CHAP. I.

3 Pauls thankefulnessets Golfor them, 9 and his prayers for them. 12 The fruit of Pauls troubles. 21 His readinesse to suffer.



2 Grace bee vnto you, and peace from God our

Father, and from the Lord lefus Chrift.

3 I thanke my God vpon enery | remembrance of you,

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4 Alwayes in enery prayer of mine for you all, making request, with ioy.

5 For your fellowship in the Gospel from the first day entill

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a good worke in you, I will performe it vntill the day of lefus 100, will Christ:

7 Buen as it is meet for mee to thinke this of you all, because | Or you I | have you in my heart, in as much as both in my bonds, and in have me the defence and confirmation of the Gospel, ye all are | partakers in joint of my grace.

8 For God is my record, how greatly I long after you all, in the Or, par-

bowels of Jefus Chrift.

9 And this I pray, that your love may abound yet more and with me more in knowledge and in all i indgement. of grace.

10 That ye may | approue things that | are excellent, that yee | Or, fence

may befincere, and without offence till the day of Christ.

11 Being filled with the fruits of righteous selfe, which are by # Or, diflefts Christ vnto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened vinto me, have fallen out rather vinto the furtherance of the Gospel.

13 So that my bonds | in Christ, are mar ifest in all the palace, Or, for and in all other places.

14 And many of the brethren in the Lord, waxing confident by \$0 r, Cemy bonds, are much more bold to speake the word without feare. fars court.

15 Some indeed preach Christ, even of enuy and strife: and gor, to al fome also of good will.

16 The one preach Christof contention, not fincerely, suppo-

17 But the other of loue knowing that I am fet for the defence

of the Gospel.

18 What then? Notwithflanding every way, whether in pretence, or intrueth: Christ is preached, and I therein doe rejoyce, yez, and will rejoyce.

19 For I know that this shall turne to my faluatiouthrough your

prayer and the supply of the Spirit of lesus Christ,

20 According to my earnest expectation, and my kope, that in nothing I shall be ashamed but that with all boldnesse, as alwaies, so now also Christ shall be magn fied in my body, whether it bee by life, or by death.

31 For to me to line is Christ, and to die is gaine.

22 But if I live in the fiesh, this is the fruit of my labour : yet what I shall chuse I wete not.

TO THE PHILIPPIANS.

23 For I am in a firsit betweene two, haning defire to depart, and to be with Christ, which is farre better.

24 Neuerthelesse, to abide in the flesh, is more needfull for you.
25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.

2 6 That your rejoycing may be more abundant in Ichis Chrift

for me by comming toyou againe .

2.7 Onely let your conversation be as it becommet the Gofpel of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that ye stand fast in one spirit, with one mand, striving together for the faith of the Gospel,

28 And in nothing terrified by your aducriaries, which is to them an euident token of perdition; but to you of faluation, and

that of God.

29 For vnto you it is given in the behalfe of Christ, not onely to beleeve on him, but also to suffer for his sake,

30 Hauing the fame conflict which ye faw in me, and now heare

CHAP. II.

* Het exhorteth to vairy and humilitie: 12 and to a carefull proceeding in the way of saluation.

If there to therefore any confolat on in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels, and mercies,

2 Fulfill my io, that ye be like mindeds having the lame loue,

being of one accord, of one mind.

3 Let nothing bee done through strife or vaine glory, but in howline se of minde let each esteeme other better then themselus.

4 Looke not enery man on his owne things, but enery man alfo on the things of others.

5 Let this mind be in you, which was also in Christ Jesus: 6 Who being in the forme of God, thought it no robbery to

6 Who being in the forme of God, thought it no robbery to be equall with Gods

7 But made himfelfe of no reputation, and tooke vpon him the forme of a fernant, and was made in the likenesse of men.

8 And being found in fathion as a man, he humbled himfelfe, and became obedient unto death, even the death of the croffe.

Wherefore God alfo hath highly exalted him, and given him a Name which is about every name.

In That at the Name of Ichus enery knee should bows of things in heaven, and things in earth, and things wader the earth:

II Andthat every tongue frould confesionat lesus Christ is Lord, to the glory of God the Father.

1 2 Wherefore my beloned, asye have alwaics obeyed, not as

Or,ba-

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14 Do 15 Th Ged with nation, at

day of C invaine

faith, li 18 1 19 vnto y

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in my prefence onely, but now much more in my ablence; worke out your owne faluation with feare and trembling.

13 For it is God that worketh in you, both to will, and to doe

of bis good pleasure.

14 Docall things without murmurings, and disputings:

15 That ye may be blameleffe and harmeleffe, the fonnes of 10 , fine God without rebuke, in the mids of a crooked and peruerle na- care. nation, among whom ye thine as lights in the world:

16 Holding foorth the word of life, that I may reioyce in the yes. day of Christ, that I have not runne in vaine, neither laboured

ui vaine.

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17 Yea, and if I be toffred upon the facrifice and fernice of your + Gr. faith, I joy, and rejoyce with you all. Powred

18 For the same canse also doe ye ioy, and reioyce with me.

forth. 19 | But I truft in the Lord lefus , to fend Timotheusfhortly Or, vnto you, that I may also be of good comfort, when I know your moreda

20 For I have no man | like minded, who will naturally care Or, fo for your state.

di are THO 21 For all feeke their owne, not the things which are lefus

to mice. Christs:

22 But ye know the proofe of him, Thatas a fonne with the father he hath ferued with me in the Gospel.

23 Him therefore I hope to fend prefintly, fo foone as I shall

fee how it will goe with me.

24 But I truft in the Lord, that I also my felfe shall come shortly. 2 5 Yet I supposed it necessary, to send to you Epaphroditus my

brother and companion in labour, and fello w fouldier, but your messenger, and he that ministred voro my wants.

26 For he longed after you all, and was full of heavineffe, be-

cause that ye had heard that he had beene ficke.

39 For indeed he was ficke nigh anto death, but God had mercy on him : and not on him onely, but on me also, lest I thould haue fortow ypon forrow.

28 I fent him therefore the more carefully, that when ye fee him againe, ye may reieyce, and that I may be the leffe forrowfull.

29 Receive him therefore in the Lord with all gladuesse, and

Or,ho-Shold fuch in reputation. 30 Because for the worke of Christ he was nigh vnto death, not now such regarding his life, to supply your lacke of service toward me.

Finally

CHAP. III. 1 Hee warneth them of false teachers- 15 Hee exhorteth them, 17 to unitate bim, 18 and to decline the may of carnall Chriftians.

TO THE PHILIPPIANS.

Plually, my brethren, reioyce in the Lord. To write the fame things to you, to mee indeed is not gricuous: but for you it is fafe.

2 Beware of dogs, beware of euill workers: beware of the

3 For we are the circumcifion, which worthip God in the spirit, and recover in Christ Iesus, and have no considence in the field.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh I more:

5 Circumcifed the eight day, of the flocke of Israel, of the tribe of Benjamin, an Hebrew of the Hebrewes, as touching the Law, a Pharifee:

6 Concerning zeale, perfecuting the Church; touching the eighteonfactle which is in the Law, blameleffe.

7 But what things were gaine to mee, those I counted losse

for Christ.

8 Yea doubtlesse, and I count all things but losse, for the excellency of the knowledge of Christ Iesus my Lord: for whom I have suffered the losse of all things, and doe count them but dung, that I may winne Christ.

9 And be found in him, not having mine ownerighteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith:

10 That I may know him, and the power of his refurection, and the fellowship of his suffering, being made conformable vnto his death.

ir If by any meanes I might attaine vato the refurrection of the dead.

12 Not as though I had already attained, either were already perfect but I follow after, if that I may apprehend that for which also I amapprehended of Christ Icsus.

13 Brethren, I account not my felfe to have apprehended: but this one thing I doc, forgetting those things which are behind, and reaching forth vato those things which are before,

14 I presse toward the marke, for the price of the high calling of God in Christ Iesus.

15 Let vistherefore, as many as bee perfectibee thus minded; and if in any thing ye be otherwise minded; God shall reueale even this year.

16 Neuerthelesse, whereto wee have already attained, let vs walke by the same rule, let vs mind the same thing.

17 Brethren, be followers together of me, & marke them which walke fo, as ye have ye for an enfample.

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18 (For many walke, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Crofte of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is intheir shame, who mind earthly things.)

20 For our conversation is in heaven, from whence also wee

looke for the Saniour the Lord Ielus Chrift:

21 Who shall change our vile body, that it may be fashioned like vato his glorious body, according to the working, whereby he is able enen to subdue all things vato himselfe.

CH AP. IIII.

4 Generall exhortations. 10 Hu ioy for their liberality toward him and Gods grace in them.

Therefore, my brethren, dearely beloued and longed for, my ioy and crowne, lo stand fast in the Lord, my dearely beloued.

2 I beseech Enedias, and beseech Syntiche, that they be of the

fame minde in the Lord.

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3 And I intreat thee alfo, true yoke-fellow, helpe those women which laboured with me in the Gospel, with Clement alfo, & with other my fellow labour, rs, whose names are in the booke of life.

4 Reioyce in the Lordalwaysand againe I fay, Reioyce.

5 Let your moderation be knowen vnto all men. The Lord is at hand.

6 Bee carefull for nothing: but in every thing by prayer and supplication with thankfgiving, let your request be made knowen vnto God.

7 And the peace of God which paffeth all understanding, shall

keepe your hearts and minds through Christ Lefus.

8 Finally, brethren, whatfoeuer things are true, whatfoeuer things are a honest, whatfoeuer things are inst, whatfoeuer things are louely, whatfoeuer things are of nerable. good report: if there bee any vertue, and if there bee any praise, thinke on these things:

9 Those things which ye have both learned and received, and heard, & seene in me, doe: and the God of peace shall be with you.

care of me | hath floorished againe, wherein ye were also careful, | Or, rebut ye lacked opportunity.

It Not that I fpake in respect of want : for I haue learned in .

whatfocuer flate I am, therewith to be content.

12 Iknow both how to be abased, and I know how to abound: enery where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need.

13 I can do all things through Christ, which frengtheneth me.

14 Not-

TO THE COLOSSIANS.

14 Notwithstanding, ye have well done, that yee did commis-

nicate with my affl ction.

15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye onely.

16 For even in Theffalonica, ye fent once and againe vnto my

necessity.

17 Not because I defire a gift : but I defire fruit that may

abound to your account.

1 Or, 1 18 But 1 have all, and abound. I am full, having received of hove reEpophroditus the things which were fent from you, an odour of seized all. a fweet finell, a facrifice acceptable, well pleafing to God.

19 But my God shall supply all your need, according to his re-

ches in glory, by Chrift lefis.

20 Now to God and our Fether bee glory for euer and euer.

Amen.

21 Salute every Saint in Christ Icsas: the brethren which are with me, greet you.

22 All the Saints falute you, chiefly they that are of Cefars

houshold.

7 It was written to the Philippians from Rome by Epaphro-

THE EPISTLE OF PAVL THE Apostle to the Colossians.

CHAP. I.

3 Hee thanketh God for their faith, 9 prajeth for their increase in grace, 14 and describeth the true Christ unto them.



Anl an Apostle of Iesus Christ, by the will of God, and Timotheus our brother,

2 To the Saints and faithfull brethren in Christ, which areat Colosse, grace be vnto you, and peace from God our Father, and the Lord Iesus Christ.

3 We give thankes to God, and the Father of our Lord lefus Christ, praying alwayes for you,

4 Since we heard of your faith in Christ Iesus, and of the lone which ye have to all the Saints.

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the trueth of the Gospel.

Which is come vnto you as it is in all the world, and bring

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eth forth fruit, as it doeth also in you, fince the day ye heard of it; ank knew the grace of God in trueth,

7 As ye also learned of Epaphras our deare fellow fernants

who is for you a faithfull Minister of Christ.

Who also declared vnto vs your loue in the Spirit.

9 For this cause we also fince the day we heard it, doe not cease so pray for you, and defire that yee might be fulfilled with the knowledge of his wil, in all wildome and spirituall understanding:

10 That ye might walke worthy of the Lord vnto all pleafing, being fruitfull in enery good worke, and increasing in the know-

ledge of God:

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ΠY

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II Strengthened with all might according to his glorious power, vnto all patience and long fuffering with ioyfulneffe:

12 Giving thankes unto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light :

13 Who hath delinered vs from the power of darkeneffe, and + Griba hath translated us into the kingdome of this deare Sonne,

14 In whom we have redemption through his blood, even the Sonne of his long. forgineneffe of finnes:

15 Who is the image of the inuifible God, the first berne of

eucry creature.

16 For by him were all things created that are in heaven and that are in earth, vifible and inuifible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him.

17 *And he is before allthings and by him all things confift.

18 And he is the head of the body, the Church: who is the beginning, the first borne from the dead, that fin all things he might haue the preeminence:

19 For it pleafed the Father, that in him fhould, all fulnes dwell, 2. And (having madepeace through the blood of his croffe)

by him to reconcile all things into himself., by him, If 9, whether king peace. they be things in earth, or things inheauen.

21 And you that were formetimes alienated, and enemies | in | Or. by

your mind by wicked workes, jet now hath he reconciled, 22 In the body of his fleth through death, to pretent you holy in wicked

and vnblameable, and vnreprooneable in his fight,

23 If ye continue in the faith grounded and fetled, and be not mooued away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under hezuen, whereof I Paul am made a minifter.

24 Who now reloyce in my fuffering for you , and fill wo that which is behind of the afflictions of Christ in my fleih, for his bo-

dies fake, which is the Church.

25 Whereof

*1.Cor. 8.6. joh.

tor. ammgall:

Or yan-

your mind

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TO THE COLOSSIANS.

Orsfully so preoch the word of God,

Ro.1.19. 1 07, Awhome ft

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25 Whercof Iam made a minister, according to the dispensation of God, which is given to me for you, Lto fulfill the word of God:

26 Euch the mystery which hath been hid from ages and from generations, but now is made manifest to his Saints.

27 To whom God would make knowen what is the riches of the glory of this mystery among the Gentiles, which is Christ | in you, the hope of glory':

28 Whom we preach, warning enery man, and teaching enery man in all wisedome, that wee may present euery man perfect in

Chrift lefus.

29 Whereunto I also labour, strining according to his working, which worketh in me mightily.

CHAP. II.

I Hee exhorseth them to bee constant in Christ, 8 To beware of philosophie and vaine traditions, 18 worshipping of Angels, 20 and legall ceremomes.

or care.

for, feare, T Or I would that ye knew what great | conflict I have for your and for them at Laodicca, and for as many as have not feene my face in the flesh :

2 That their hearts might be comforted, being knit together in love, and vnto all riches of the full affurance of understanding to the acknowledgement of the mystery of God, and of the Father and of Christ.

Or, mberein.

3 In whom are hid all the treasures of wisedome, and knowledge.

4 And this I fay, left any man should beguile you with enti-

fing words.

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastnesse of your faith in Christ.

6 As yee have therefore received Christ Iesus the Lord, so

walke ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thankefgining.

8 Beware left any man spoile you through Philosophie and vaine deceit, after the tradition of men, aftet the fridiments of the world, and not after Christ:

10r, elemoents.

9 For in him dwelleth all the fulueffe of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power.

II In whom also yee are circumcifed with the Circumcision made without hands, in putting off the body of the finnes of the flesh, by the Circumcifion of Christ:

12 Buried

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12 Buried with him in Baptisme, wherein also you are rifes with him, through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your finnes, and the vncircumcifion of your fielh, bath he quickened together with him, having forgi-

uen you all trefpaffes,

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14 Blotting out the handwriting of ordinances that was against vs, which was contrary to vs, and tooke it out of the way, nailing it to his Croffe.

15 And having spoiled principalities and powers, hee made a

thew of them openly, triumphing ouer them I in it. 16 Let no man therefore judge you | in meat, or in drinke, or in himfelf. respect of an holy day, or of the new moone, or of the Sab- 1 Or, for

17 Which are a shadow of things to come, but the body is drinking.

of Chrift. Or.tm 18 Let no man | beguile you of your reward, † in a voluntary part.

humility, and worthipping of Angels, intruding into those things 10r, judge which he hath not feene, vainely puft vp by his flefhly mind? again A

19 And not holding the head from which all the body by you. loynts and bands having nourishment ministred, and knit toge + Gr.bether increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the | rudiments luntary of the world: why, as though living in the world, are yee subject in hunds to ordinances? hty.

21 (Touch not tafte not, handle not:

Or,ele-22 Which all are to perish with the ving) after the comman-ments. dements and doctrines of men:

23 Which things have indeede after of wisedome in will- 1 07, pu worthin and humility, and | neglecting of the body, not in any he milhing, nour to the fatilfying of the fl. fh. 07 710E Sparing.

CHAP. III.

I Hee Sheweth where wee Should seeke Christ. 5 Hee exhorteth to mortification, 10 to put of the old man, and put on Christ, 12 and to fundry other duties.

F ye then be rifen with Christ, seeke those things which are a-L bone, where Christ fitteth on the right hand of God:

2 Set your laffection on things about, not on things on the earth. [Or, mind. 3 For ye are dead, and your life is hidde with Christ in God.

When Chrift, who is our life, shallappeare, then shall ye

also appeare with him in glory. 5 Mortifie therefore your members which are voon the earth: fornication, uncleannelle, inordinate affection, cuill concupifence,

and concrousine se, which is idolary:

6 Fer

TO THE COLOSSIANS.

6 For which things fake, the wrath of God commeth on the

7 In the which ye also walked sometime, when ye lived in the.

8 But now you also put off all these, anger, wrath, malice, blasphemie, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old

man with his deeds :

10 And have put on the new man, which is renewed in know-

ledge, after the image of him that created him,

- 11 Where there is neither Greeke, nor Iew, circumcifion, nor encircumcifion, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
- 12 Put on therefore (as the elect of God, holy and beloued) bowels of mercies, kindnesse, humblenes of mind, mecknesse, long suffering,

13 Forbearing one another, and forgining one another, if any man have a | quarrell against any : even as Christ forgave you, so also doe we.

14 And about all these things put on charity, which is the bond

of perfednesse.

Or coms-

plaint.

15 And let the peace of God rule in your hearts, to the which

also ye are called in one body : and be ye thankefull.

- 16 Let the word of Christ dwell in you richly in all wifedome, teaching and admonithing one another in Pfalmes and Hymnes, and spirituall longs, singing with grace in your hearts to the Lord.
- 17 And whatforner ye doe in word or deed doe all in the Name of the Lord lefus, giving thanks to God and the Father by him.
- 18 Wices, submit your selues ento your owne husbands, as it is fit in the Lord.
 - 19 Husbands, loue your wines, and be not bitter against them.
- 20 Children, obey your parents in all things, for this is well pleasing vnto the Lord.

17 Fathers prouoke not your children to anger, left they be dif-

couraged.

22 Seruants, obey in all things your mafters according to the flesh: not with eye seruice as men-pleasers, but in singlenesse of heart-searing God:

23 And whatsoeuer ye doe, doe it heartily, as to the Lord, and not voto men:

24 Knowing, that of the Lord yee shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

CHAP

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2 Hee exhorteth to feruency in prayer, 3 And to walke wijely to ward them that doe not yet know Christ.

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M Afters, give voto your fervants that which is, just and equall, knowing that ye also have a Master in heaven.

2 Continue in prayer. & watch in the same with thanksgiving.

3 Withall, praying also for vs, that God would open vnto vs a deore of vtterance, to speake the mystery of Christ, for which I am also in bonds:

4 That I may make it manifelt, as I ought to speake.

5 Walke in wisedome toward them that are without, redeeming the time.

6 Let your speech bee alway with grace, seasoned with falt,

that you may know how ye ought to answere enery man.

7 All my stateshal Tychic s declare vnto you, who is a beloned brother, and a faithfull minister, and fellow servant in the Lord:

8 Whom I have fent vnto you for the same purpose, that he

might know your effate and comfort your hearts,

With One fimus a faithfull and beloued brother, who is one of you: They shall make knowen vnto you all things which are done here.

10 Ariftarchus my fellow prifoner faluteth you, and Marens fifters fonne to Barnabas, (couching whom ye received comman-

dements; if he come voto you, receive him:)

II And lesis which is called lustus, who are of the circumcifion. These onely are my fellow workers vnto the kingdome of God, which have been a comfort vnto me.

"12 Epaphras, who is one of you, a feruant of Chrift, faluteth
you, alwayes | labouring feruently for you in prayers, that ye may | 07, flri
stand perfect, and | complete in ali the will of God.

and perfect, and I complete in ali the will of God.

1.3 For I beare him record, that he hath a great zeale for you, I Or filled.

and them that are in Laodices, and them in Hierapolis.

14 Luke the beloued Phylician, and Demas greet you.

15 Salute the brethren which are in Laudicea, and Nymphas,

and the Church which is in his house.

16 And when this Epistle is reed amongst you, cause that it be sead also in the Cherch of the Laodiceaus, and that ye likewise reade the Epistle from Laodicea,

17 And fay to Archippus, Take heed to the ministery, which

thou haft received in the Lord, that thou fulfill it.

18 The falutation by the hand of me Paul. Remember my bonds Grace be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

THE

THE FIRST EPISTLE of PAVL the Apostle to the THESSALONIANS.

CHAP. I.

B He Theweth his mindfulneffe of them in thanke giving and prayer, 5 and his perswafion of their fincere faith and convertion.



61.be-· loved of

> Godyour election.

Aul and Silvanus, and Timotheus, vnto the Church of the Theffalonians, which is in God the Father, and in the Lord Iesus Christ: Grace bee vnto you, and peace from God our Father, and the Lord Iesus Christ.

2 We give thankes to God alwayes for youall, making men-

tion of you in our prayers,

3 Remembring without ceafing your worke of faith, and laboar of lone, and patience of hope in our Lord Iefus Chrift, in the fight of God and our Father:

4 Knowing, brethren | beloued, your election of God.

For our Gospel came not vnto you in word onely : but also in power, and in the holy Ghoft and in much affurance, as ye know what maner of men we were among you for your fake.

6 And ye became followers of vs, and of the Lord, having receiued the word in much affliction, with ioy of the holy Ghoft &

7 So that ye were ensamples to all that believe in Macedo. nia and Achaia.

8 For from you founded ont the word of the Lord, not onely in Macedonia and Achaia, but also in enery place your faith to Godward is spread abroad, so that we need not to speak any thing.

9 For they themselves shew of vs, what maner of entring in we had vnto you, and how ye turned to God from idoles, to ferue

the living and true God.

10 And to waite for his Sonne from heaven, whom he raised from the dead, even lefus, which delivered vs from the wrath to come.

CHAP. II.

How the Gospel was preached vuto them, and how they received it. 18 Why he was folong abjent, and why he defired to fee them. Or your felues, brethren, know our entrance in vnto you, that

I it was not in vaine.

2 But euenafter that we had fuffered before, and were fhamefully intreated, as ye know, at Philippi, we were bold in our God, colposks vinto you the Gospel of God with much contention.

2 For

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3. For our exhortation was not of deceit, nor of vacleanness,

4 But as we were allowed of God to be put in trust with the Gospel, even so we speake, not aspleasing mens, but God, which tricth our hearts.

5 For neither at any time vied we flattering words, as ye know,

nora cleake of conetonineffe, God is witneffe :

6 Nor of men fought we glory, neither of you, nor yet of others, when we might have I been burdenforme, as the Apostles of Or, with Christ.

authority

7 But we were gentle among you, even as a nurse cherisheth her children:

8. So being affectionately definess of you, we were willing to have imparted vnto you, not the Gofpel of God onely, but also our owne foules, because ye were deare vnto vs.

9 For ye remember, brethren, our labour and trausile: for labouring night and day, because we would not be chargeable vnto any of you, we preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily, and instly, and

vnblameably we behaued our felues among you that beleeue.

If As ye know, how we exhorted and comforted, and charged enery one of you, (as a father doeth his children.)

12 That ye would walke worthy of God, who hath called you

vnto his kingdome and glory.

13 For this cause also thanke we God without ecasing, because when ye received the word of God, which ye heard of vs, ye received it not as the word of men, but (as it is in trueth) the word of God, which effectually worketh also in you that beleeve.

14 For ye, brethren, became followers of the Churches of God, which in fudea, are in Christ lesus: for yealso have suffered like things of your owne countreymen, even as they have of the Iewes:

15 Who both killed the Lord Ielus, and their owne Prophets and haue | perfecuted vs: and they please not God, and are contrary to all men:

16 Forbidding vs to speake to the Gentiles, that they might be one faued, to fill up their sinnes alway: for the wrath is come upon

them to the vttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeauoured the more abundantly to see your face with great defire.

18 Wherefore wee would have come vnto you (euen I Paul)

once againe: but Satan hindred vs.

19 For what is our hope, or ioy, or crowne of reioycing? rjing.

1 Orgle-

A STOPPHE OF BELLEVIEW

I. THESSALONIANS.

Are not even yee in the presence of our Lord Ichus Christ at his comming ?

20 For, ye are our glory and foy.

CHAP. III.

1 Of Pauls (ending of Timothy onto them. 7 His in for them. 10 His defire to fee th m.

TT Herefore when we could no longer forbeare, we thought

it good to be left at Athens alone:

And fent Timotheus our brother and minister of God, and our fellow tabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be mooned by these afflictions: for

your felies know that we are appointed thereunto.

4 For verely when we were with you, we told you before, that wee thould fuffer tribulation, even as it came to passe, and ye know.

5 For this cause when I could no longer forbeare, I sent to know your faith, left by some meanes the tempter have tempted

you, and our labour be in vaine.

6 But now when Timotheus came from you vnto vs, and brought vs good tidings of your faith and charity, and that yee have good remembrance of vs alwayes, defiring greatly to fee vs, as we allo to fee you:

7 Therefore brethren, we were comforted ouer you in all our

affliction and diffreffe, by your faith:

* Rom. 7.9.

8 For new we * line, if ye ftandfast in the Lord.

9 For what thankes can we render to God againe for you, for all the ioy where with we ioy for your fakes before our God,

10 Night and day praying exceedingly, that we might fee your face, and might perf. & that which is lacking in your faith?

11 Now God himfelfe, and our Father, and our Lord lefns

Or guide. Christ | direct our way vnto you.

12 And the Lord make you to increase, and abound in lone one towards another, and towards all men, euen as we doe towards

23 To the end he may stablish your hearts unblameable in helineffe before God even our Father, at the comming of our Lord

Jefus Chrift with all his Saints.

CHAP. IIII.

I He exhorteth them to goe on in godlingfe, 6 to holineffe, 9 to lone, II to quietne Je, 13 to moderate for row for the dead. 17 Of the resurrection and last indgement.

Vithermore then, we | befeech you brethren, and | exhort you by the Lord lefts, that as ye have received of vs, how ye ought

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2 For ye know what commandements we gaue you, by the Lord lefus.

3 For this is the will of God, even your fanctification, that ye should abstaine from fornication:

4 That every one of you should know how to possesse his wessell in fanotification and honour:

5 Not in the luft of concupileence, even as the Gentiles, which know not God:

6 That no man goe beyond and | defraud his brother | in | 07, opany matter, because that the Lord is the avenger of all such; as presso, we also have forewarned you, and testified:

7 For God hath not called vs vnto vncleannesse, but vnto veach. holinesse.

8 He therefore that | despiseth, despiseth not man, but God, matter. who hath also given vnto vs his holy Spirit.

9 But as touching brotherly loue, ye need not that I write vn i elleth. to you, for ye your selues are taught of God to loue one another.

10 And indeed ye doe it towards all the brethren which are in all Macedonia: but we befeech you, brethren, that ye increase more and more.

11 And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands (as we commanded

12 That ye may walke honefuly toward them that are without, and that ye may have lacke of | nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are afleepe, that ye forrow not, even as others,
which have no hope.

14 For if we beleeue that Ielus died, and rose againe : euen so them also that sleepe in lesus, will God bring with him.

15 For this we say vnto you by the word of the Lord, That we which are aline, and remaine vnto the comming of the Lord, thall

not preuent them which are affeepe.

16 For the Lord himfelfe shall descend from heaven with a shout, with the voyce of the Archangel and with the trumpe of

God and the dead in Christ shall life first.

17 Then we which are aline, and remaine, shall be caught up

together with them in the cloudes, to meet the Lord in the ayre: and so thall we cuer be with the Lord.

18 Wherefore | comfort one another with these words. | 0", exhori-

1 He sheweth of Christs second comming to indocument, 16 And gineth diners precepts, 23 and so concundeth.

I. THESSALONIANS.

B Vt of the times and the scasons, brothren, ye haue no need that I write winto you.

2 For your feluesknow perfectly, that the day of the Lord fo

commeth as a thiefe in the night.

3 For when they shall say, Peace and safety: then sudden destruction commeth upon them, as trauell upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should

unertake you as a thiefe.

5 Yeare all the children of light, and the children of the day: we are not of the night, nor of darkeneffe.

6 Therefore let vs not fleepe, as doe others : but let vs watch

and be fober.

7 For they that fleepe, fleepe in the night, and they that bee drunken, are drunken in the night.

8 But let vs who are of the day, be fober putting on the brefts plate of faith and loue, and for an helmet, the hope of faluation.

9 For God hath net appointed vs to wrath: but to obtaine faluation by our Lord Icfus Christ,

10 Who died for vs, that whether wee wake or fleepe, wee

thould live together with him.

It Wherefore | comfort your selues together, and edific one another, even as also ye doe.

12 And we befeech you, brethren, to know them which labour among you, and are oner you in the Lord and admonish you?

13 And to effeeme them very highly in love for their workes

fake, and be at peace among your felues.

14 Now we fexhort you, brethren, warne them that are funruly, comfort the feeble minded, support the weake, be patient toward all men.

15 See that none render evill for evill vnto any man: but ever follow that which is good, both among your felues and to all men

16. Reioyce euermore:

17 Pray without ceating:
18 In every thing give thankes: for this is the will of God, in Christ lesuscencerning you.

19 Quench not the Spirit: 20 Despise not prophecyings:

21 Proueall things : hold faft that which is good.

22 Abstaine from all appearance of euill.

23 And the very God of peace fandlife you wholly; and I pray God, your whole spirit, and soule and body bee preserved blamelesse who the comming of our Lord Iesus Christ.

24 Faithfull is he that calleth you, who also will dee it.

25 Brethren,

25 Br

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25 Brethren, pray for vs.

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26 Greet all the brethren with an holy kiffe.

27 I scharge you by the Lord , that this Epiftle be read vnto Or, and all the holy brethren.

28 The grace of our Lord lefus Christ be with you, Amen.

The first Epistle vnto the Thesalonians, was written from Athens.

THE SECOND EPISTLE of PAVL the Apostle to the THESSALONIANS.

CHAP. L

I Hee Thewesh his good opinion of their faith, love, and patience,

6 and comforeth them again & persecution.

Aul and Siluanus, and Timetheus ynto the Church of the Theffalonians, in God our Father, and the Lord lefus Chrift.

2 Grace vnto you, and peace from God our Father, and the Lord lefus Chrift.

3 We are bound to thanke God alwayes for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of enery one of you all towards each other aboundeth:

4. So that we our felues glory in you in the Churches of God, for your patience and faith in all your perfecutions and tribulations that ye endure.

5 Which is a manifest token of the righteons judgement of Ged, that ye may be counted worthy of the kingdome of Ged, for which ye also suffer :

6 Seeing it is a righteous thing with Godto recompense tri-

bulation to them that trouble you:

7 And to you who are troubled rest with vs, when the Lord Iefus shall be revealed from heaven, † with his mighty Angels,

8 In flaming fire, | taking vengeance on them that know not | Greeke, God, and that obey not the Gospel of our Lord Ieses Christ, 9 Who shall be punished with enertasting destruction from gels of his

the presence of the Lord, and from the glory of his power: 10 When he shall come to be glorified in his Saints, and to 1 0r,

be admired in all them that beleeue, (because our testimony a yeelding. mong you was beleeved) in that day.

II Wherefore also wee pray alwayes for you, that our God would I count you worthy of this calling, and fulfill all the good plea are of his good neffe, and the worke of faith with power: 12 That the Name of our Lord lefus Christ may bee glo- vonch-

T. G. d fafe.

II. THESSALONIANS.

rified in you, and ye in him, according to the grace of our God, and the Lord Iefus Chrift.

CHAP. II.

He exhorteth them to continue stedfast. 3 Sheweth that there shall be a departure from the fath, 9 and a discourry of Antichrift before the day of the Lord.

TOw we befeech you brethren, by the comming of our Lord lefus Christ, and by our gathering together to him,

2 That ye be not foone fhaken in mind, or be troubled, neither by fririt, nor by word, nor by letters, as from vs, as that the day of Christ is at hand.

3 Let no man deceive you by any meanes, for that day shall not come, except there come a falling away first, and that man of

finne be reuealed, the fonne of perdition,

Who opposeth and exalteth himselse aboue all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, thewing himselfe that be is God.

5 Remember ye not, that when I was yet with you, I told you

thefe things?

6 And now ye know what | withholdeth, that he might be reucaled in histime.

7 For the mysterie of iniquity doeth already worke: onely he who now letteth. willlet, votill he be taken out of the way.

8 And then shall that wicked be reuealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his comming:

9 Euen him, whose comming is after the working of Satan,

with all power and fignes, and lying wonders

1. And with all deceiveable este of vnrghteousnesse, in them that perith: because they received not the love of the trueth, that they might be faued.

II And for this cause God shall send them strong delusion, that

they should beleeue a lie :

12 That they all might bee damned who beleeved not the

trueth, but hadpleasure in vnrighteousnesse.

13 But we are bound to give thankes alway to God for you, brethren, beloued of the Lord, because God hath from the beginning chosen you to faluation, through fanctification of the Spirit, and beliefe of the trueth,

14 Whereunto he called you by our Gofpel, to the obtaining

of the glory of the Lord lefus Christ.

15 Therefore, brethren, standfast, and hold the traditions, which yee haue beenetaught, whether by word or our Epiftle.

16 Now our Lord lefus Christ himselfe, and God even our Fa-

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Tor, kaldeth. ther, which bath loued vs, and hath given vs everlafting confolation, an good hope through grace,

17 Comfort your hearts, and stablish you in every good word

and worke.

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CHAP. III.

He crauth their prayes, 3 teftifich his confidence of them, 5 prayeth for them, 6 and quest them duers precepts.

I Inaily, brethren, pray for vs, that the word of the Lord † may † Gr may have free coarse, and be glorified, even as it is with you.

2 And that wee may be delivered from † unreasonable and † Greeke, wicked men : for all men have not faith.

3 But the Lord is faithfull, who shall stablish you, and keepe

you from euill.

4 And we have confidence in the Lord tonehing you, that ye both doe, and will doe the things which we command you.

5 And the Lord direct your hearts into the love of God, and

into || the patient waiting for Chrift.

6 Now we command you, brethren, in the Name of our Lord patience
lefus Chrift, that yee withdraw your felues from enery brother of Chrift.

that walketh diforderly, and not after the tradition which he re-

7 For your felues kno w how ye ought to follow vs: for we behaued not our felues diforderly among you.

8 Neither did we eat any mans bread for nought: but wrought with labour and transile night and day, that wee might not bee chargeable to any of you,

9 Not because we have not power, but to make our selves an

enfample vnto you, to follow vs.

10 For even when we were with you, this we commanded you, that if any would not worke, neither should be eate.

It For we heare that there are some which walke among you

diforderly, working not at all but are bufibodies.

12 Now them that are fuch, wee command, and exhort by our Lord Iefus Chrift, that with quietneffe they worke, and eate their owne bread.

13 But ye, brethren, | be not weary in well doing. Or, faint

14 And if any man obey not our word, by this Epiffle, I note not that man, and have no company with him, that he may be alhamed. Or from-

15 Yet count him not as an enemie, but admonish him as a fie that brother.

man by

16 Now the Lord of peace himselfe, give you peace alwayes, an Epistleby all meanes. The Lord be with you all.

17 The falutation of me Paul with mine owne hand, which is the token in enery Epiftle: fo I write.

18 The

I. TIMOTHY.

18 The grace of our Lord Iefus Christ bee with you all Amen.

The second Epifile to the Theffalonians was written from Athens.

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g THE FIRST EPISTLE OF PAVL the Apostle to Timothy.

CHAP. I.

I Pauls charge to Timothic. 5 The end of the law. II Of Paul auling. 20 Of Hymeneus and Alexander.



Aul an Apostle of Iesus Christ by the commandement of G o D, our Sauiour, and Lord Iesus Christ which is our hope,

2 Vnto Timethy my owne fonne in the Faith: Grace, mercy, and peace from God our Father, and

Jefus Chrift our Lord.

3 As I befought thee to a bide fill at Ephelus, when I went into Macedonia, that thou might of charge fome that they teach no other doctrine,

4 Neither give heede to fables and endlesse genealogies, which minister questions, rather then edifying which is in faith: so doe

5 Now the end of the commandement is charitie, out of & pure heart, and of a good conscience, and of faith vnfained.

6 From which some | having swarued, have turned afide ynte vaine langling.

aiming, at.

7 Defiring to be teachers of the Law, understanding neither what they saw, nor whereof they affirme.

8 But we know that the Law is good, if a man vie it lawfully.

Mnowing this, that the law is not made for a righteous manabut for the lawleffe and disobedient, for the vngodly, and for finners, for vnholy and prophane, for murderers of fathers, and murderers of mothers, for manslayers,

to For whoremongers, for them that defile themselves with mankinde, for men-stealers, for lyers, for periured persons, and if there be anyother thing that is contrary to sound doctrine,

11 According to the glorious Gospel of the blested God, which was committed to my trust.

12 And I thanke Christ Iesus our Lord, who hath enabled mes for that he counted mesajthfull, putting me into the ministery,

13 Who was before a blasphemer, and a perfecuter, and iniurious. But I obtained mercy, because I did it ignorantly, in vnbeliefe.

14 And

CHAP. II.

14 And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Iesus.

15 This is a faithfull faying, and worthy of all acceptation, that Christ Lesis came into the world to faue sumers, of whom I

am chiefe.

you all

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16 Howbeit, for this cause I obtained mercy, that in me first, Iclis Chaist might show foorth all long suffering for a patterne to them which should heareaster beleeue on him to life euer lasting.

17 Now vuto the King eternall, immortall invifible, the onely wife God, be honour and glory for ever and ever. Amen.

18 This charge I commit ento thee, some Timothy, according to the pyophecies which went before on thee, that thou by them might cit warre a good warfare,

19 Holding faith and a good conscience, which some having

put away concerning faith baue made shipwracke.

20 Of whom is Hymeneus and Alexander, whom I have delivered ento Satan, that they may learne not to blasheme.

CHAP. II.

1 It is meet to pray and gine thankes for all min. 9 Womens attire. 12 They are not permitted to teach.

exhort therefore, that first of all, supplications, prayers, in-

2 For Kings, and for all that are in | authority, that wee may | Or, emiliade a quiet and a peaceable life in all godlinesse and honesty.

3 For this is good and acceptable in the fight of God our

Saniour.

4 Who will have all men to bee faued, and to come vnto the

knowledge of the trueth.
5 For there is one God, and one Mediatour betweene God

and men, the man Christ lefus.

6 Who gaue | himselfe a ransome for all, to be testified in due | 67 attetime.

7 Whereunto I am ordained a preacher, and an Apostle (I speake the trueth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every were, by lifting vp

holy hands without wrath and doubting,

In like maner alfo, that women adorne them clues in modest apparell, with shamefastnesse and sobrietie, not with stroyded or, plain haire, or gold, or pearles, or costly aray,

10 But (which becommeth women professing godlinesse) with

good workes.

Li Let the women learne in filence with all fubiection.

12 But I fuffer not a woman to teach, nor to viurpe authoritie

QUET

I. TIMOTHY.

ouer the man, but to be in filence.

13 For Adam was first formed, then Ene:

14 And Adam was not deceived, but the woman being deceived, was in the transgresson:

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15 Notwithstanding, she shall be faued in child bearing, if they continue in faith and charity, and holine see with sobriety.

CHAP. III.

I Of Bishops and Deacons, 5 and their wines. 15 Of the Church, and the trueth therein taught and professed.

His is a true faying: If a man defire the office of a Bifhop,he

defireth a good worke.

2 A Bithop then must be blamelesse, the husband of one wise, vigilant, sober, i of good behaviour, given to hospitality, apt to teach;

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3 Not | given to wine, no ftriker, not greedy of filthy lucre, but patient, not a brawler, not couctous;

4 One that ruleth well his owne house, having his children in subjection with all granity.

, 5 (For if a man know not how to rule his owne houle, how shall he take care of the Church of God?

6 Not a | nouice, left being lifted up with pride, hee fall into the condemnation of the deuill.

7 Moreouer, he must have a good report of them which are without, lest he fall into reproach, and the spare of the deuill.

8 Likewife must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre,

9 Holding the mystery of the faith in a pure conscience.
10 And let these also sirst be proved; then let them vie the office of a Deacon, being found blamelesse.

11 Euen fo must their wines be graue , not slanderers , sober, faithfull in all things.

12 Let the Deacons be the husbands of one wife, ruling their

children, and their owne houses well.

Ared.

13 For they that | have vsed the office of a Deacon well, purchase to themselves a good degree, and great boldnes in the faith, which is in Christ Ichus.

14 These things write I vnto thee, hoping to come vnto thee

15 But if I tarry long, that thou mayest know how thou oughtest to behaue thy selfe in the House of God, which is the Church

Or, flay, of the living God, the pillar and | ground of the trueth.

God was manifest in the stelle, instified in the spirit, scene of Angels, preached vnto the Gentiles, beleeued on in the world, received up into glory.

CHAP.

That in the latter times there shall be a departure from the faith, 6 Paul gineth diners precepts to Timothy.

TOw the Spirit speaketh expressely, that in the latter times Nome shall depart from the faith, giving beed to seducing fpirits,and doctrines of denils?

3 Speaking lies in hypocrifie, having their confcience feared

with a hote yron, 3 Forbidding tomarry, and commanding to abstaine from meater, which God hath created to bee received with thankingiuing of them which beleeve, and know the truth.

4 For every creature of God is good, and nothing to be refu-

fed; if it be received with thank fgiving:

5 For it is fanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of their things, thou that bee a good minister of Ielus Chrift, nourished vp in the wordes of faith, and of good doctrine, whereunto thou haft attained.

7 But refuse profane and old wines fables, and exercise thy

selfe rather vnto godlineste.

8 For bedily exercise profiteth | little, but godlinesse is pro- 1 0% for & fitable vinto all things having promise of the life that now is, and here of that which is to come.

9 This is a faithfullfaying, and worthy of all acceptation:

10 For therefore we both labour, and fuffer reproch, because we trust in the living God, who is the Saujour of all men, specially of those that beleeve.

II These things command and teach.

12 Let no man despisethy youth, but be thou an example of the belieuers, in word, in converfation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading to exhortation to

doctrine.

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14 Neglect not the gift that is in thee, which was given to thee by prophelie, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thy selfe wholly to them,

that thy profiting may appeare [to all.

16 Take heed vnto thy felfe, and vnto the doctrine: continue things. in them for in doing this thou shalt both faue thy selfe, and them that heare thee.

CHAP. V. I Rules to bee observed ju reproduing. 3 of widowes. 17 Of Elders.

Bb

Rebuse

10:24.

L TIMOTHIE.

Bbuke not so Elder, but intreathim as a father, and the you. I ger men as brethren:

2 The elder women as mothers, the yonger as fifters with all

3 Honour widowes that are widowes indeed.

4 But if any widow have children or nephewes, let them learne first to shew I piety at home, and to require their parents for that is good and acceptable before God.

5 Now shee that is a widow indeede, and desolate, trusteth in God, and continueth in Supplications and prayers hight and

day.

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6 But the that liveth | in pleasure, is dead while the liveth. 7 And these things give in charge that they may bee blameleffe.

Or, kin-

8 But if any prouide not for his owne, and specially for those of his owne I house, he hath denied the faith, and is worse then an infidell.

shojem.

9 Let not a widow bee I taken into the number, under threescore yeeres old having beenethe wife of one man,

10 Well reported of for good workes if thee have brought vp children, if thee have lodged strangers, if thee have wathed the Saints feet, if the haue relieved the afficted, if the haue diligently followed enery good works.

11 But the yonger widowes refute : for when they have be-

guane to waxe wanton against Christ, they will marry,

12 Haning damnation, because they have cast off their first Bith.

13 And withall they learne to beeidle, wandring about from house to house; and not onely idle, but tatlersal fo, and bulbodies. Deaking things which they ought not.

14 I will therefore that the yonger women marry, beare children, guide the house, give none occasion to the advertary to

speake reprochfully.

+ Gr. for sh iv rai-Ang.

15 For some are already turned afide after Satan.

16 If any man or woman that beleeneth hane widowes, let them relieve them, and let not the Church bee charged, that it may relieve them that are widowes in deed.

17 Let the Elders that rule well, bee counted worthy of donble honour, especially they who labour in the word and doctrine.

18 For the Scripture faith, * Thou halt not moufelf the oxe that treadeth out the come : and, * The labourer is worthy of his

19 Against an Elder receive not anacculation, but I before two or three witnesses.

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20 Them that finne, rebuke before all, that othersalle may feare.

21 I charge thee before God, and the Lord Ielia Chrift, and Or, while the elect Angels, that thou observe these things | without prefer-out prering one before another doing nothing by partiality.

23 Lay hands fuddenly on no man, neither bee partaker of

other mens finnes: Keepe thy felfe pure.

23 Drinke no longer water, but vie a little wine for thy ftomacks fake, and thine often infirmities.

24 Some mens finnes are open before hand, going before to

indgement : and some m'n they follow after.

35 Likewise also the good workes of some are manifest beforehand, and they that are otherwise, cannot be hid. CHAP. VI.

I Sermants duties. 3 Anoyd newfangled teachers: 6 The gaine of godfine ffe, and chill of coneton for fe.

Et as many feruancs as are under the yoke, count their owne mafters worthy of all honour, that the Name of God, and his

doctrine be not blachemed.

2 And they that have beleening mafters, let them not despile them, because they are brethren : but rather doe them service, because they are | faithfull and beloued , partakers of the benefit Thele things teach and exhort.

3 If any man teach otherwise, and confent not to wholefome words, even the words of our Lord lefus Christ, and to the doctrin

which is according to godline fe:

4 He is | proud, knowing nothing, but | doting about queftions and strifes of words, whereof commeth enuy, strife, railing, enill formifings,

5 Peruerle disputings of men of corrupt minds, and deftitite of the truth , Supposing that gaine is godlinesse : From such | Or. gal-

withdraw thy felfe.

6 But godlineffe with contentment is great gaine.

7 For we brought nothing into this world, and it is certaine we can cary nothing out.

8 And having food and raiment, let vs therewith be content. 9 But they that will bee rich, fall into temptation and a fnare, and into many foolish and hurtfull lufts, which drowns men in

destruction and pendition.

1. For the lone of money is the roote of all euill, which while some coueted after, they have | erred from the faith, and pierced themselves therow with many forrowes.

11 But thou, O man of God, flic thefe things, and follow af fewert. ter righteonfieffe, godhines faith, loue, patience, meskenene.

12 Fight

PENING.

10% fickes tings one f AND-

IL TIMOTRIE.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profesflon before many witenffes.

13 I give thee charge in the fight of God, who quickneth all things, and before Christ leftis, who before Pentius Pilate wit-

07, pro-Rition.

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certainty.

of riches.

bk.

neffed a good | confession, 14 That thou keepe this commandement without spot, whre-

bukeable, untill the appearing of our Lord Ieles Christ. 15 Which in his times he shall shew, who is the blessed, and

only Potentate, the King of kings, and Lord of lords.

16 Who only hath immortality, dwelling in the light, which no man can apreach vnto, whom no man hath feene, nor can fee : to whom be honour and power enerlasting. Amen.

17 Charge them that are rich in this world, that they bee not high minded, nor crust in tyneertaine riches, but in the living

God, who gineth vs richly all things to enjoy. 18 That they doe good, that they bee rich ingood workes

10% focia. ready to distribute, willing to communicate, 19 Laying up in fore for themselves a good foundation against

the time to come; that they may lay hold on eternall life. 20 O Timothy, keepe that which is committed to thy eruft auoiding profine and vaine bablings, and oppositions of science, fally to called:

12 Which fome professing have erred concerning the faith.

Grace be with thee. Amen.

The first to Timothic was written from Laodicea, which is the chiefest sity of Phrygia Pacaciana.

THE SECOND EPISTLE OF PAVL the Apostle to TIMOTHY.

CHAP. I.

Pan's loueto Timothy, and Timothies faith. 6 Paul giveth him diners exhortations. 15 Of Phygellus and Hermogenes, 16 Of One fiphorus.



AVL an Apostle of Iesus Christ , by the will of God according to the promise of life, which is in Christ Jefus.

2 To Vimethy my dearest beloved some: grace, mercy, and peace from God the Father, and

Christlefus our Lord.

3 I thanke

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3 I thanke God, whom I ferue from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Greatly defiring to fee thee, being mindfull of thy teares.

that I may be filled with ioy.

5 When I call to remembrance the vafained faith that is in thee, which dwelt first in thy grandmether Lois, and thy mother Eunice: and I am perswaded that in thee also.

6 Wherefore I put thee in remembrance, that thou ftirre vp. she gift of God which is in thee, by the putting on of my hands.

7 For God hath not given vs the spirit of feare, but of power,

of lone, and of a found mind.

8 Bee not therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Goffel according to the power of God.

9 Who hath faued vs , and called vs with an hely calling not according to our works, but according to his owne purpole &c grace, which was given vs in Christ Lefus, before the world bega.

10 But is now made manifest by the appearing of our Saujour lefus Christ, who hath abolithed death, and hath brought life and immortality to light through the Gofpell:

IL Whereanto I am appointed a Preacher, and an Apostle &

a teacher of the Gentiles.

13 For the which canle lalfo fuffer thefethings; nevertheleffe, I am not afhamed: for I know whom I have beleened and for. I am perswaded that he is able to keepe that which I have com- synfledimitted vato him against that day.

13 Holdfast the forme of found words, which thou hast heard

of me, in faith and lone, which is in Chrift Iefus.

14 That good thing which wascommitted vitto thee keepe by the hely Ghoft which dwelleth in vs.

15 This thou knowest that al they which are in Asa be turned away from mejof whom are Phygellusand Hermogenes.

16 The Lord give mercy whto the house of Onesiphoton for he oftrefreihed mee, and was not ashamed of my chaine.

17 But when he was in Rome, he fought me out very diligent-

ly, and found me.

18 The Lord grant unto him, that hee may find mercy of the Lord in that day: And in how many things he ministred wnto me at Ephchis, thouknowest very well. SHARE DEAD MILLS

OHAP. IL Passed By the Small I Timothie wexhorted to confluence and perfenerance, under forw hunselfe approsued. 170f Hymeneus and Philities. 14 How the Lards fernant ought soluthane bimfelfe.

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IL TIMOTHIE.

Hou therefore, my fenne, bee ftrong in the grace that is in Christ lefus.

2 And the things that thou haft heard of mee I among many witnesses, the fame commit thou to faithfull men, who shall bee able to teach others also.

Thou therefore endure hardne fle, as a good fouldier of lehas Christ.

4 No man that warreth intangleth himselfe with the affaires of that life, that hee may please him who hath chosen him to be a fouldier.

5 And if a man alfo firine, for mafteriesses ishe not crowned

except he frive lawfully.

6 IThe husbandman that laboureth must be first partaker of the fruits. 7 Confider what I fay and the Lord give thee understanding

in all things.

8 Rememberthat lefus Chrift of the feed of Dauid was raifed from the dead, according to my Gospell :

9 Wherein I fuffer trouble as an entil doer, even vnto bonds:

hut the word of God is not bound.

10 Therefore I indure all things for the cleck fakes, that they may also obtains the faluation which is in Christ Jesus, with eternall glory.

at It is afaithfullfaying for if we be dead with him: wee shall

alfo line mith bin.

12 If we fuffer, we thall alforaigne with himrif we deny him, he will also deny vs.

1 3 If we beleeve not, jet he abideth faithfull, he cannot deny

14 Of these things put shew in remembrance, charging them beforethe Lord, that they ftrine notabout wordsto no profit, but to the subvetting of the hearers.

as Study to show thy felfe approved ento God, a workman that needeth not to bee alhamed, rightly dividing the word of

truth.

16 But shanne profane and vaine bablings, for they will in-Or gancreafe vnto more vngodlines.

17 And their word will cate as doth a | canker : of whom is

Hymeners and Philetus.

18 Who concerning the truth have erred, faying that the re-Mar fleady Burredion is past already, and onenthrow the faith of some.

19 Neuertheleffethe foundation of God ftandeth | fure , hawing this scale, the Lord knoweth them that are his. And, let euery one that nameth the name of Christ, depart from iniquity.

For,47.

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2 o But in a great hour, there are not only velicle of gold, and of filner, but also of wood, and of earth: and some to honour, and and some to dishonour.

21 If a man therefore purge himselfe from these, hee shalbe a vessell vnto honour, sanctified and meete for the masters vie, and

prepared voto enery good worke.

22 Flee also youthfull lufts: but follow righteousnes, faith, charity, peace with them that call on the Lord out of a puet heart.

23 But foolish and unlearned questions anoide, knowing that

they doe gender ftrifes.

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24 And the feruant of the Lord must not strine but be gentle vnto all men, apt to teach, patient,

wite all men, apt to teach, patient,

25 In meekeneffe inftructing those that oppose themselves, if bearing.

God peraduenture will give them repentance to the acknowledging of the trueth.

26 And that they may † recover themselves out of the stare of amake, the deuill, who are † taken captine by him at his will.

en after?

CHAP. III.

1 Of the last dayes. 6 The encouries of the trueth are described.

10 Pauls example propounded. 16 The Scriptures com-

mended.

His know also, that in the last dayes perillous times shall

This know also, that in the last dayes perillous times shall come.

2 For men shall bee louers of their owne selnes, conctous, boasters, proud, blasphemers disobedient to parents, vntbankefall, vnholy,

3 Without natural laffection, truce breakers, | false accusers, | Or, incontinent, fierce, despiters of those that are good, make-

4 Traiters, heady, high minded, louers of pleasures, more then beets,

5 Having a forme of godline le, but denying the power there-

of: from fuch torne away.

6 For of this fort are they which creepe into houses, and lead

captine filly women laden with fins, led away with divers lufts,
7. Ever learning, and neverable to come to the knowledge of

the trueth.

8 Now as Iannes and Iambres with Rood Mofes, fo doe thele inageallo refift the trueth men of corrupt mindes, [reprobate concer. ment.

ning the faith.

9 But they shall proceed no further: for their folly shall bee has been manifest you all menus their salfo was.

a deligent

10 But I thou haft fully knowen my doctrine, manes of life, follower purpose, faith, long staffering, charity, patience.

Bb 4

If Per-

II. TIMOTHIE.

11 Perfections, affirctions which come vito me at Antioch, at London, at Lyftrs, what perfecutions I endured: but out of them all the Lord delinered me.

12 Yes, and all that will line godly in Christ lefus thalfuffer

penfecution.

13 Bur'enill men and feducers shall waxe work and worle,

deceining, and being deceived.

14 But continue thou in the things which thou haft learned, and haft been affured of, knowing of whom thou haft learned

as And that from a child thou hast knowne the holy Scriptures, which are able to make thee wife onto faluation through

faith which is in Christ Jesus.

id All Scripture is given by impiration of God, and is profitable for doctrine, for repreofe, for correction, for inftruction in righteousine fie,

17 That the man of God may be perfect, I throughly furnilla-

ed vnte all good workes.

CHAP. IIII.

1 Pauls exhortation to Timothie. 6 The weeringfe of Pauls death. 9 Paul willesh himso come to him.

I Charge therefore before God, and the Lord Jefus Chrift, who that lindge the quicke and the dead at his appearing and his kingdome.

2 Preach the word, be instant in season, out offeafon, reprone,

rebuke, exhort with all long fuffering and doctrine?

3 For the time will come when they will not endure found doctrine, but after their owne lufts shall they heape to themselves teachers, having itching eares:

4 And they shall turne away their excessrom the truth, and

shall be turned vato fables.

But watchthou in allthings indure afflictions do the worke

6 For I am now ready to bee offered, and the time of my de-

parture is at hand.

60 . 10 8

*1980 AG

7 I have fought a good fight, I have finished my course, I

hane kept the faith.

8 Henceforth there is laid up for mee a crowne of righteounelle, which the Lord the righteous judge shall give me at y day, & notto meouly, but unto them also that love his appearing.

9 Doe thy diligence to come thortly ento me ?

10 For Demas hath for laken mee, hauting loued this prefent world, and is departed voto The Islonica. Crefeenta Galatia, Trus voto Dalumia.

II Onely

1 35

1 1 Onely Luke is with me. Take Marke and bring him with thee : for he is profitable to me for the ministery.

12 And Tychicus hane I fent to Ephelus.

13 The cloke that I left at Treas with Carpus when then commeft bring with thee, & the books, but effecially the parchments.

14 Alexander the Copperimith did memuch cuillsthe Lord

reward him according to his works.

15 Of whom be thou wate also, for he hath greatly withflood 10,000 our words.

16 At my first answere no man stood with me, but all men mgs. forfookeme : I pray God that it may not be laid to their charge.

17 Notwithstanding & Lord stood with me, & strengthned me, that by me the preaching might be fully knowen & all the Getiles might hearet& I was delineted out of the mouth of the Ly o.

18 And the Lord shall deliner me from enery enil work, and will preferre me onto his heavenly kingdome, to whom beglory

for ener and ener. Amen.

19 Salute Prifes and Aquila and the houshold of Onefiphorus.

20 Eraftus abode at Corinth: but Trophimus haue I left at Mileturn ficke.

21 Do thy diligence to come before winter. Enbulus greeteth thee and Pudens and Linus, and Claudia and all the brethren.

22 The Lord lefus Christ bes with thy Spirit. Grace be with

you. Amen.

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Thefecond Epiftle vnto Timotheus,ordeined the first Bifhop of the Church of the Ephefians, was written from Rome, when Paul was brought before Nero the fecond time.

THE EPISTLE Paul to Titus.

CHAP. I.

I Why Titus was left in Creese. 6 How Ministers should be quatified. II of emil teachers.

Aula ferunt of God, and an Apostle of lesis Christ, De according to the Faith of Gods Elect, and the acknowledging of the truth, which is after godline fle, 2 In hope of eternall life, which God that can- 1 Or for.

not lie promifed before the worldbegan :

3 But hath in due times manifested his word through preaching, which is committed vnto me according to the commandement of God our Saulour:

4 To Titus mine owne fonne after the common faith, Grace, mercy and peace from God the Father, and the Lord leins Christ our Sautour. 5 Fer

preach-

Milita

TO TITYS.

10%, 10 undone.

3 For this cause left I thee in Creete, that thou shouldest set in order the things that I are wanting, and ordaine Elders in energy city as I had appointed thee.

o If any be blamelette, the husband of one wife, haning faith-

full children, not accused of riot, or vnruly.

7 For a Bilhop must bee blameleffe, as the steward of God: not felf-willed, not foone angry, not ginen to wine, no firsker, not Fr. Tim. ginen to filthy lucre, 3.6.

8 But a louer of hospitality, a loner of I good men, sober, just, 07,200d

hely, temperate, shings. 9 Holding fast the faithfull word, has he hath beene taughts Oran that he may bee able by found doctrine, both to exhort and to staching." connince the gainfayers.

To For there are many varuly, and vaine talkers and deceivers,

pecally they of the circumcifion,

If Whole mouthes must be stopped, who subuert whole houfes, teaching things which they ought not, for filthy lncres fake. 12 One of themselves, even a Prophet of their owne said: The

Cretians are alway lyars, evill beafts, flow bellies.

13 This witnesse is rrue: wherefore rebuke them sharpely that they may be found in the faith,

14 Not giving heed to lewish fables, and commandements of

men that turne from the trueth.

15 Vinto the pure, all things are pure, but vinto them that are defiled, and vaheleening, is nothing pure : but even their minde and conscience is defiled

16 They professe that they know Goddent in workes they deny him being abominable, and disobedient, and vato every good

worke | reprobate.

CHAP. II.

B Paul directeth Titus both for his doctrine and life. 9 The duery of fernants, and generally of all Christians.

B Vt speake thou the things which become found doctrine: 2 That the aged men be I fober, grave, temperate, found

in faith in charity, and patience.

3 The aged women likewise that they be in behaviour as becommeth | holineffe, not | falle acculers, not given to much wine. teachers of good things,

4 That they may teach the young women to bee Ifober, to

love their husbands, to love their children,

5 To bediscreet, chaste, keepers at home, good, obedient to their owne husbands, that the word of God be not blasphemed.

6 Yong men likewife exhort to be I fober minded.

7 In all things thewing thy felfe a patterne of good workes in

for, void of sudge-Pricing.

Brir, Di. gulant.

Or holy Worken. Urmakebues.

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8 Sound freech that cannot bee condemned that he that is of the contrary part, may bee alhamed, having no evill thing to fay of you.

9 Exbort fernants to bee obedient unto their owne mafters. and to please them well in all things not laufwering againe :

Not purloyning, but shewing all good fidelity, that they faime. may aderacthe decrine of God our Saujour in all things.

II For the grace of God I that bringeth faluation, hath appear redeto all men.

12 Teaching vs that denying vngodlineffe and worldly lufts, (aluation wee should line soberly, righteously and godly in this present world.

13 Looking for that bleffed hope, and the glorious appearing appeared.

of the great Go. land our Saviour Lefus Chriff.

14 Who gave himfelfe for vs, that he might redeeme vs from all iniquity, and purific vato himfelfe a peculiar people, zealous of good workes.

Thefe things speake and exhort, and rebuke with all autho-

rity. Let no man dispise thee.

CHAP. III.

Thus in further directed what to teach, and what not to To reick obstmate heretikes. 12 and appointed by Paul tocome wwo him. Dirthem in mind to be subject to principalities and powers to obey magistrates, to be ready to enery good worke.

1 To focake enill of no man, to bee no brawlers, but gentle.

thewing all meeknes vato all mon.

3 For wee our selucs also were sometimes soolish, disobedient. deceived, ferning divers lufts and pleasures, living in malice and anuy hatefull and hating one another.

4 But afterthat the kindnesseand I loue of God our Saniour 10r, pity,

toward man appeared,

5 Not by workes of righteoufnesse which we have done, but according to his mercy her faued vs. by the walking of regeneration and renewing of the holy Gheft.

6 Which he shed on vs † abundantly through lesis Christ our † Or.

Paulour.

7 That being instified by his grace, we should be made heires

according to the hope of eternall life.

8 This is a faithfull faying, and thefe things I will that thou affirme constantly, that they which have beleeved in God, might be carefull to maintaine good workes; thefe things are good and profitable vate men.

But awid foolish questions, and genealogies, and contenti-

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TO PHILEMON.

ons, and firmings about the law, for they are vaprofitable and

ro A man that is an heretike, after the first and second admonition, reject ?

1 Knowing that he that is fuch is fubuerted, and funeth, being

12 When Ishall fend Artemas vato thee or Tychicus, bee diligent to come vato mee to Nicopolis: for I have determined there to winter.

13 Bring Zenas the Lawyer, and Apollos on their iourney

diligently, that nothing be wanting vnto them.

fife bo-

14 And let ours also learne to [maintaine good workes for necessary vies, that they be not vnfruitful].

15 All that are with me falute thee. Greet them that love vs

in the faith. Grace be with you all. Amen. -

It was written to Titus, ordeined the first Bishop of the Church of the Cretians, from Nicopolis of Ma-

THE EPISTLE OF Paulto Philemon.

4. Pauls to for Philimons, fasth and lone. 9 Hee defiresh him to forgine Onefinnu, and to receive him source.

Aul a prifonez of leins Chrift, and Timothy our brother, vnto Philemon our dearely beloued, and fellow labourer,

2 And to our brother Apphia, and Archippes

our fellow fouldier & to the Church in thy house.
3 Grace to you and peace from Godour Father, and the Lord

Lefus Christ.

4 I thanke my God, making mention of thee alwayes in my

prayers,

5 Hearing of thy love and faith, which thou haft toward the Lord lefus and toward all Saints:

6 That the communication of thy faith may become effectually by the acknowledging of enery good thing, which is in you in Christ Iesus.

7 For we have great ioy and confolation in thy lone, because the bowels of the Saints are refreshed by thee, brother.

8 Wherefore, though I might bee much bold in Christ to

9 Yetfur lones sake I rather beseechthee, being such a one as Paul the aged, and now also a prisoner of Iclus Christ.

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TO PHILEMON.

* 10 I befeech thee for my fonne Onefimus, whem I have begoeten in my bonds,

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II Which in time part was to thee vuprofitable: but now pro-

12. Whom I have fent againes thoutherefore receive him, that is mine owne bowels.

13 Whom I would have reteined with mee, that in thy flead hee might have ministred vnto mee in the bonds of the Gospell.

14 But without thy mind: would I doe nothing, that thy benefit should not be as it were of accessity, but willingly.

15 For perhaps hee therefore departed for a fealon, that thou

Shouldest receive him for ever.

16 Not now as a scruant, but above a scruant, a brother beloued, specially to me, but how much more vnto thee, both in the sesh, and in the Lord?

17 If thou count mee therefore a parener, receive him as my felfe.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

19 I Paul hauewritten it with mine own e hand, I will repay its albeit I doe not fay to thee, how thou owest vnto mee, even thine owne selfe besides.

20 Yea brother, let me have joy of thee in the Lord; refresh my bowels in the Lord.

21 Haning confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say.

22 But withall prepare mee also a ledging : for I trust that through your prayers I shall be given vinto you.

23 Therefalute thee Epaphras, my fellow priloner in Christ Ielus.

24 Marcus, Ariftarchus, Demas, Lucas, my fellow labourers.
25 The grace of our Lord lefus Christ fee with your spirit,
Amen.

Written from Rome to Philemon, by One fimus a

ar yerd

THE EPISTLE OF Paul the Apostle to the Hebrewes

CHAP. L

I Christ inthese last times comming to rus from the Father, 4 is preferred about the Angels.

Od who at fundry times, and in diners maners spake in time past ento the Fathers by the Pro-Uphets;

2 Hath in these last dayes spoken vnto vs by bis Sonne, whom he hath appointed heire of all things, by whom allo he made the worlds,

3 * Who being the brightnes of his glory, and the expresse image of his person, and vpholding all things by the wor dof his power, when he had by himselfe purged our sinnes, sate downe on the right hand of the Maiefty on high,

4 Being made fo much better then the Angels, as hee hath by inheritance obtained's more excellent Name then they.

5 For vato which of the Angels faid he at any time, Thouart my Sonne, this day have I begotten thee? And againe, I will be to him a Father, and he shall be to me a Sonne.

6 And againe, when he bringeth in the first begotten into the world, hefaith, And let all the Angels of God worthip him.

7 And of the Angels he faiths Who maketh his Angels parity and his ministers a flame of fire.

8 But vnto the Sonne, be faith, Thy threne, O God, is for euer and euer : a scepter of † righteousnesse is the scepter of thy kingdome.

9 Thou haft loved righteoufnes, and hated iniquity, therefore God, even thy God hath anointed thee with the oyle of gladneffe about thy fellowes.

10 And, "thou Lord in the beginning haft laid the foundation of the earth: and the heavens are the workes of thine hands.

II They shall perish, but then remainest: and they all shall waxe old as doth a garment,

12 And as a vefture shalt thou fold them vp, and they shall be changed, but thou art the same, and thy yeeres thall not faile.

13 But to which of the Angels faid he at any time, " Sit on my right hand, vntill I make thine enemies thy footftoole?

14 Are they not all ministring spirits, sent forth to minister for

them, who shall be beires of faluation,

" Wild. 7.26.

4 Greeke righ -

mc Te,or, Araghtmelle. * Pfal.

IO2.2.

112.34.4. * Pfal

110,I. Matth. 33,44.

CHAP.

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CHAP. II.

We must be obedient to Christ. 5 Because he tooke our nature,

14 as it was necessary he should.

Herefore wee ought to give the more earnest beede to the I things which we have heard, left at any time we should flet f Gr. ra

2 For if the word spoken by Angels was steadfast, and every leading transgression and disobedience received a inft recompence of re- veffile.

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3 How shall we escape, if we neglect so great faluation, which at the first began to be spoken by the Lord, and was confirmed vnto veby them that heard him.

4 God also bearing them witnesse, both with figner and wonders, and with divers miracles, and | gifts of the hely Ghoft, ac- |0", diffra

cerding to his owne will?

5 For vinto the Angels hath be not put in subjection the world

to come, whereof we feake.

6 But one in a certaine place teftified, faying; What is man, & Pf. 8.40 that thou artmindfull of him : or the Sonne of man that thou vi-

7 Thou madeft him a little lower then the Angels , thou crowneds him with glory and houser, and didst set him over the morks of thy hands.

8 Thou haft put allthings in subjection under his feet. For in that he put all in Subjection under him he left nothing that is not put vnderhim. But now we fee not yet all things put vnder him.

9 But we fee lefus, who was made a little lower then the Angels, | for the fuffering of death crowned with glory and honour, 107,6, that he by the grace of God should taste death for every man.

I . For it became him, for whom are all things, and by whom are all things, in bringing many fonnes voto glory, to make the Captaine of their faluation perfect through fufferings.

11 For both he that fanctifieth, & they who are fanctified, are all of one: for which cause he is potalhamed to call them brethren,

12 Sa, ing, I will declare thy Name voto my brethten, in the midft of the Church will I fing praise voto thee.

13 And againe, "I will put my truft in him: and againe, " Be" * Pfal. hold, I and the children which God bath given me.

14 Foralmuch then as the children are partakers of flesh and * Efai. blood, hee alfe himselfe likewise tooke part of the same , that 8.18. through death be might deftroy him that had the power of death,

that is, the deuill : 15 And deliner them, who through feare of death were all

their life time subject to bondage.

basions.

Or, a hile while ininferior :

TO THE HEBREWES.

† Gr.he 16 For verely he f tooke not on him the nature of Angelsibus teleth not be tooke on him the feede of Abraham.

bold of Angels, were his brethren that he might be a mercifull and faithfull high but of the Priest, in things pertaining to God, to make reconciliation for feede of the finnes of the people.

hold

+ Gr.

made,

12.6.

I.Sam.

Abraham 18 For in that he himselfe hath suffered, being tempted, he is be taketh able to succeur them that are tempted.

CHAP. III.

I Chiff is more worthy then Mojes: 7 Therefore me are the more bound to believe in him.

W Herefore holy brethren, partakers of the beautily callings confider the Apostle and high Priest of our profession, Christ less.

Who was faithfull to him that f appointed him, as also Moses was faithfull in all his house.

3 For this was was counted worthy of more glory then Moics, in as much as hee who hath builded the house, both more hosour then the house.

4 For every house is builded by fome man, but he that built

all things is God.

5 And Moles verely was faithfull in all his houle as a feruant, for a tellimony of those things, which were to bee spoken after.

6 But Christ as a Sonne ouer his owne house, whose house are we, if we hold fast the confidence, and the reioyeing of the hope firms vnto the end.

1Ph. 95.7 7 Wherefore as the holy Ghoft faith, * To day if yee will heare his vovce.

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderneffe a

When your fathers tempted mee, proued mee, and faw my workes fortie veeres.

They doe alway erre in their hearts, and they have not knowne my wayes.

† Gr ff 11 So I fware in my wrath: † they shall not enter into my rests they shall, 12 Take heede, brethren, lest there bee in any of you an euill enter. heart of vnbeliefe, in departing from the living God.

13 But exhort one another daily, while it is called To day, left any of you be hardened through the deceitfulnesse of sume.

14 For we are made partakers of Christ, if weehold the be-

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15 Whileft le is faid, To day I f ye will heare his voice, harden not your hearts as in the propocation of hand the season of the

to For fome when they had heard, did prouske : howbeit not

all that came out of Egypt by Mofes.

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17 But with whom was he grieued fourtie yeeres? was it nos with them that had finned, whole carkeffes fell in the wilderwelfer the feeting of our manages a track at the all perfect of the

18 And to whom Iware he that they should not enter into his Par minarstrate vas.

reft but to them that beleeved not?

19 So we fee that they could not enter in because of vabellese.

CHAP. IIII.

The Christians rest is attained by fath. 12 The power of Gods. word. 14 By our high Priest Telus, 16 wee may goe boldly to the throne of grace.

Et vs therefore feare, lest a promise being left vs.of entring into his reft, any of you flould feeme to come there of it.

2 For vito ve was the Gospel preached as well as vito them ! but the word preached did not profit them, I not being mixed for the with faith in them that heard is.

3 For we which have believed doe enter into reft, as he faid, hearing. As I have fwome in my wrath. If they shall enter into my rest, al- #67, bethough the works were finished fro the foundation of the world. cause they

4 For he spake in a certaine place of the senenth day on this were not wife: And God did seft the leventh day from all his works.

5 And in this place againe: If they shall enter into my reft. faith. 6 Seeing therefore it remaineth that some must enter therein, and they to whom I it wasfirst preached entred not in because of 10%, the unbeliefe:

7 Againe, he limiteth a certaine day, faying in David, To day, was first after follong a time; as it is faid, To day if ye will heare his voice, preached,

harden not your hearts.

8 For if | Iefus had given then reft, then would he not after- | That is. ward have spoken of another day. there's which he had a

9 There remainesh therefore a frest to the people of God.

to For he that is entredfinto his reft, he also hath ceased from his owne workes as God dia from his.

14 Let vs labour therefore to enter into that reft, left any mus

fall after the fame example I of vabeliefe.

12 For the word of God is quicke and powerfull, and tharper be diencethen any two edged fword, piercing even to the distingualunder of foule and spirit and of the joynts and marrow, and is a difeerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his fight:

nord of wnited by

Golbel

Joseab. Gr.keevingof a Sabbath.

Or difor.

TO THE NEBREWES.

fight; but all things are raked, and opened vato the eyes of him with whom we have to doc.

14 Seeing then that we have a great high Priest that is passed into the heavens, lesus the Sonne of God, let vs holdfast our pro-

15 For wee have not an high Priest which cannot be touched with the feeling of our infirmities: but was in all pointstempted like as we are yet without finne.

16 Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercy and finde grace to helpe in time of need.

The muthoritie and bonour of Christs Priesthood. II Negligence in the knowledge thereof is reproseed.

Or every high Priest taken from among men, is ordeined for men, in things perteining to God, that he may offer both gifts and factifices for finnes.

2 Who I can have compassion on the ignorant, and on them that are out of the way, for that he himselfe also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himselfe to offer for finnes.

4 And no man taketh this honour vnto himfelse, but he that is called of God, 25 mes Aaron.

5 So also, Christ glorified not himselfe, to be made an high Priest: but he that said vnto him, Thou art my Son, to day have I begottenthee.

6 As he faith also in another place, Thou art a Prieft for euer

after the order of Melchifedec.

7 Who in the dayes of his flesh, when hee had offered up prayers and supplications, with strong crying and teares, who him that was able to save him from death, and was heard, I in that he seared.

8 Though he were a Sonne, yet learned he obedience, by the things which he fuffered:

9 And being madeperfect, he became the authour of eternall faluation vinto all telam that obey him,

10 Called of God an high Priestraster the order of Melchi-

11 Of whom we have many things to fay, and hard to be vt-

sered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you againe which be the first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.

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> for, for his plese.

> > 13 For

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ng For enery one that vieth milke, † is vnikiliall in the word † Gr barb No expeof righteousnesse: for he is a babe. vience.

14 But fireng meat belongeth to them that are | of full age,ewen these who by reason | of wie, have their sences exercised to diferre both good and enill.

CHAP. VI.

B Me exhartesh not to fall backe from the fatth, IT but to be fledfast, 12 to wait woon God, 13 who is sure in his promisse.

Herefore leaning the principles of the doctrine of Christ. | Or, the let vs goe on vnto perfection not laying sgaine the founda- word of tion of repentance from dead workes, and of faith towards God, the befine

2 Of the doctrine of bartifmes, and of laying on of hands and ming of of refurrection of the dead, and of eternall ludgement.

3 And this will we doe, if God permit.

For it is impossible for these who were once enlightened. and have tafted of the heavenly gift, and were made partakers of the boly Ghoft.

5 And have tafted the good word of God, and the powers of

the world to come;

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6 If they ihalifall away, to renew them against o repentance \$ feeing they crucifie to the mielues the Sonne of God afresh, and put him to an open fhame.

7 For the earth which drinketh in the raine that commeth oft whom it, and bringeth forth herbesmeet forthem | by whom it is | Or fere

dreffed receiveth blessing from God.

8 But that which beareth thornes and bryers, is relected, and is nigh vote curfing, where end is to burned.

9 But beloned, wee are perswaded better things of you, and things that accompany faluation, though we thus theake.

10 For God is not vnrightcous to forget your worke and labor of lone, which ye have showed toward his Name, in that ye have ministred to the Saints, and doe minister.

II And we defire that enery one of you doe show the same di-

ligence, to the full affurance of hope vnto the end:

12 That ye be not flothful, but fellowers of them, who through faith and patience inherit the promiles.

13 For when God made promifeto Abraham, because he could

Iweare by no greater, he fware by himfelfe, 14 Saying Surely blefsing, I will bleffe thee, and multiplying,

I will muitiply thee. 15 And so after he had patiently endured, he obteined the pro-

mile. 16 For men verely sweare by the greater, and an oath for confirmation is to them an end of all strife.

17 Water

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TO THE HEBREWES.

Grainheires of promife the immutabilitie of his countell, † confirmed it serposed by an oath;

hmiselfe 18 That by two immutable things in which it was impossible to an auth. for God to lie, we might have a strong consolation, who have fled for refuge to lay hold you the hope set before vs.

to Which hope we have as an anker of the foule both fore and feedfaft, and which entreth into that within the vaile.

an high Prieft for ener after the order of Melchifedec.

Sold branchis CHAP. VII.

This is a Priest after the order of Mekbijedec, II farre abone the Pricks of Aurous order.

P Or this Melchisedec King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the kings, and ble sted him:

2 To whom also Abraham gase a tenth part of all: full being by interpretation King of righteousnesse, and ascerthat also King of Salem, which is King of peace

Por, without pedegrea.

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degree.

3 Without father without mother, without defeet thaning neither beginning of dayes, non-end of life; but made like vive the Sonne of God, abideth a Prieft continually.

4 Now confider how great this man was, viito whom even the

Patriarch Abraham gase the tenth of the Spoiles.

5 And verely they that are of the formes of Leui, who receive the office of the Priefthood, have a commandement to take tithes of the people according to the Law, that is, of their brethren, though they come out of the loynes of Abraham.

6 But he whole delcent is not esimted from them, received tithes from Abraham, and ble field him that had the promises

7 And without all contradiction, the leffe is bleffed of the better.

8 Aud here men that die, receive tithes: but there he receivelb

9 And as I may fo fay, Leni also who received tithes, payed githes in Abraham.

to For hee was yet in the loynes of his father, when Melchi-feder met him.

for vuder it the people received the Law) what further need was there, that another Prieft (hould rife after the order of Melchifedec, and not be called after the order of Aaron ?

12 For the Priefthood being changed, there is made of neces-

fitie a change also of the Law.

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CHAP, VIII 1 2 For he of whom thefe things are fooken percaineth to another tribe of which no man gane attendance at the Alear. 14 For it is enident that our Lord sprang out of Ludgof which tribe Moles fpake nothing concerning Priefthouch district 15 And it is yet farre more enident ? for that after the fimilitude of Melchifedee there arifeth another Prieft. 16 Who is made not after the law of a carnal commandement. but after the power of an endleffe life. 17 For he teftifieth. Thou art a Prieft for ener, after the order of Melchifedeed love a part to a much a making a your find a 18. For there is verely a difamilling of the commandement going before, for the weakenesse and vaprofitablenesse thereof. 19 Forthel aw made nothing perfect, | but the bringing in of | Or, but better hope did : by the which we draw nigh vnto God, it was the 20 And in as much as not without an eath he mas made Prieft, bringing 21 (For those Prests were made I without an eath : but this 18. with an oath, by him that faid voto him, * The Lord Sware, and 10, with. will not revent, Thouart a Prieft for energafter the order of Mel-out fwea-2 2 1 By fo much was lefus made furcey of a better Teftament, onth. 23 And they truely were many Priefts; because they were not * Pfal. fuffered to continue by reason of deaths and a survey of 24 But this man breause hee continueth ever, hath an | vn- | Or, changeable Prickhood. 25 Wherefore he is able alfo to fave them fto the vttermoft, peffeth that come vnto God by him, feeing he ever liveth to make inter- not from cession for them. The last set al. project and the set one to me 26 For such an high Priest became vo, who is holy, harmelesse, other. vnd filed, leparate from finnets, and made higher then the hea- | Or ener-. store at Liderant I low estrion at advise and it more. 27 Who needeth nor daily as those high Priests, confer up faerifice, first for his owne finnes, and then for the peoples: for this he did once, when he offered up himfelfe. 28 For the Law maketh men high Priefts which have infirmity, but the word of the oath which was fince the Law ; makesb the + Gr.per-Sonne, who is t confecrate for enermore. fected. CHAP. VIII. I By Christs eternall Priesthood the Leanneall Priesthood is a oli-And 7 And the temperall covenant by the eternall Conenant. Ow of the things which we have spoker, this at the summe : we have such an high Priest, who is set on the right hand of

the throne of the Majeftie in the heatlers 200 and 100 and 2 A minister of the Sanctuary, and of the true Tabernacle, boby which the Lord pitched, and not man. Cc3

TO THE HEBREWES.

3 For every high Priest is ordered to offer gifts and facrifices: wherefore it is of necessitie that this man have form what alfo to to offer.

4 For if he were on earth, he fhould not be a Prieft, feeing that

Ithere are Priches that offer gifts according to the Law :

5 Who ferue vato the example & shadow of heanenly things, as Moses was admonished of God, when he was about to make the Tabernacle. For see (faith bee) that thou make all things according to the patterne shewed to thee in the mount.

6 But now hath hee obtained a more excellent ministery by how much also he is the Mediatour of a better | Comenant, which was established wy on better promises.

7 For if that first Courness had beene faultieffe, then should

no place hane been fought for the fecond.

8 For finding fault with them, he fath, Behold, the dayes come (faith the Lord) when I will make a new couenant with the house of Israel and the house of Indah.

Not according to the couenant that he made with their fathers, in the sawhen I tooke them by the hand to leade them out of the land of Egypt, because they continued not in my Couant, and I regarded them not, saith the Lord.

10 For this is the consume that I will make with the house of Ifrael after those dayes, faith the Lord: "I will put my Lawes into their minde, and write them I in their hearts: and I will be so there a God, and they shall be to me a people.

II And they shall not teach enery man his neighbour, and enery man his brother, saying, Know the Lord: For all shall know me, from the least to the greatests

13 For I will be mercifull to their sprighteousnelle, and their

fines and their iniquities will I remember no more.

13 In that he faith, A new Courness, hee both made the first old. Now that which decayeth and waxethold, is ready to vanish away.

CHAP. 18

2 The rives and bloody feerifices of the Law, Is farre inferiour to the blood and facrifice of (brift.

Mencere T Hen verely the first Comment had also fordinances of dinine

2 For there was a Tabernacle made, the fieft, wherein was the Candle ft eke, and the Table, and the Shewbread, which is called # Or, Joh. # the Sanctury.

3 And after the second vaile, the Tahernacle which is called the Holiest of all:

4 Which bad the solden Center, and the Arke of the Concented

Priefs.

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onerlaid cound about with gold, wherein was the por that had Manna, and Aarons rod that budded, and the Tables of the Conenant.

5 And ouer it the Cherubims of glory thadowing the Mercie feat! of which we cannot now freake particularly.

6 Now when these things were thus ordeined, the Priefts went alwayes into the first Tabernacio, accomplishing the fersuce of God.

7 But into the fecond west the high Priest alone once every yeere, not without blood, which he offered for himfelfe, and for

the errours of the people.

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8 The holy Ghost this fignifying that the way into the Holicht of all, was not yet made manifest, while as the first Tabernacle was yet franding:

9 Which was a figure for the time then prefent, in which were offered both gifts and facrifices, that could not make him that did the feruice perfect, as pertaining to the confcience,

10 Which flood onely in meates and drinkes, and divers walhings, and | carnall ordinances imposed on them vutil the time of |07,7700 reformation.

II But Christ being come an high Priest of good things to menics. come, by a greater and more perfect Tabernacle, not made with

hands, that isto fay, not of this building : 12 Neither by the bleod of goates and calnes:but by his owne

blood he entred in once into the holy place, having obtained e-

ternall redemption for ws.

13 For if the blood of Buls and Goates, and the alhes of an heifer fprinkling the vacleane, fanctifieth to the purifying of the

14 How much more shall the blood of Christ, who through the eternall Spirit, offered himfelfe without I foot to God, purge your conscience from dead workes, to serue the living God? 1 07, fant.

15 And for this cause hee is the Mediatour of the new Teftament, that by meanes of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promife of eternal inheritance.

16 For where a Testament is, there must also of | necessity be | Or, be broughs

the death of the Testatour. 17 For a Teftament is of force after men are dead:otherwise in. it is of no ftrength at all whileft the Teftagor liueth-

18 Whereupon,neither the first Te flament was | dedicated fied. . 3 without blood.

19 For when Moles hid spoken enery precept to all the people. ple according to the Law, her tooke the blood of calnes and of Cc: 4

TO THE HEBREWES

ple.

gosts, with water and if Carlet wooll, and hypope, and iprincipled

20 Saying , This is the blood of the Testament which God

harbienioyned wire Chemislers of clappy oring banyoins drad

21 Moreour, he fprincided with blood both the Tabernacle, and all the velicle of the ministery.

22 And almost all things are by the Law purged with blood:

and without shedding of blood is no remission.

**3 It was therefore necessary that the patternes of things in the heatens should bee purified with these, but the heatenly things themselves with better facrifices then these.

-24 For Christ is not entred into the holy places made with hands, which are the figures of the true, but into headen't felfe,

now to appeare in the presence of God for vs.

25 Nor yet that he should offer himselfe often, as the high Priest entreth into the holy place, every yeere with blood of others:

26 For then must be often have suffered fince the foundation of the world: but now once in the end of the world, but he appeated to put away finne by the facrifice of himselfe.

27 And as it is appointed vnto men once to die, but after this,

a have the ludgement's digital aland at some paind his

28 So Chrish was once offered to beare the finnes of many, and vuto them that looke for him, shall her appeare the second time wishout finne, vinto saluation.

CHAP. X.

I The weakenesse of the sacrifices of the Law, 10 and power of Christs sacrifice. 19 Au exhortation to sauh and patience.

For the Law having a shadow of good things to come, and not the very image of the things, can hence with those facrifices which they offered years by years continually, make the commers thereunes perfect:

Tor then would they not have ceafed to be offered, because that the worshippers once purged, should have had no more con-

Science of finnes

3 But in those faculties there is a remembrance againe made of finnes energy yeere.

4 For it is not possible that the blood of Buls and Goates

(hould take away finnes:

5 Wherefore when her commeth into the world, hee faith, Sacrifice and offering thou wouldest not, but a body hast thon prepared mee:

6 In burnt offerings and facrifices for fune thou half had no

baft fited

7 Then

15

7 Then faid I, Loe, I come. (In the volume of the booke it is written of me) to doe thy will, O God.

8 Aboue when he faid, Sacrifice and offering, and burnt offerings, and offering for finne thou wouldeft not, neither hadfe pleafure therein, which are offered by the Law:

9 Then faidhe, Loe, I come to doc thy will (O'God:) Hee

taketh away the first, that he may stablish the second.

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to By the which will we are fanctified, through the offering of the body of less Christ once for all.

11 And every Prieft flandeth daily ministring & offering often

12 But this man after he had offered one factifice for finnes for

ener, fate downe on the right hand of God;
13 From hencefoorth expecting till his enemies be made his

foothcole:

14 For by one offering he hath perfected for ever them that

are lanctified.

15 Whereof the holy Gholt also is a witnesse to vs : for after

15 Whereof the holy Gholt allo is a witnesse to vs : for alter that he had faid before,

16 This is the Couenant that I will make with them after * Icre.31, those dayes faith the Lord : I will * put my lawes into their 33, hearts and in their mindes will I writethem:

17 And their finnes & their iniquities wil I remembr no more,

18 Now where remission of thele is there is no more offering for finne.

19 Having therefore, brethren , | boldnesse to enter into the | Or, hber-Holieft by the blood of Lesis,

2. By a new and living way which he hath | confectated for vs, | Or,new

21 And having an high Priest over the house of God:

22 Let vs draw neere with a true heart in full a furance of faith, haning our hearts furinckled from an euill confeience, and our bodies washed with pure water.

23 Let vs hold fast the profession of our faith without wance

ring (for he is faithfull that promiled)

24 And let vs confider one another to pronoke ente loue, and

to good workes:

25 Not for faking the affembling of our foluestogether, as the manner of some is a but exhorting one another, and so much the more, as ye see the day approaching.

more, as ye fee the day approaching.

26 For if we fine a wilfully after we have received the know-ledge of the trueth, there remaineth no more facrifice for finnes,

27 But a certaine fearefull looking for of indgement, and fix it indignation, which (hall deponre the adner arises.

28 He

TO THE HEBREWES.

28 He that despiled Moles Law, died without merey, vadet two or three witheffes.

29 Of how much forer punishment sappose yee, shall hee bee thought worthy, who hath troden under foot the Sonne of God, and hath counted the blood of the Conenant wherewith hee was fanctified, an unholy thing, and hath done despite unto the Spirit of grace:

* Dent. 32.35. FORLIZ.

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3º For weeknow him that hath fayd, * Vengeance belongeth vnto me, I will recompence, faith the Lord; and againe, The Lord shall judge hispeople.

31 It is a fearefull thing to fill into the handes of the living God.

32 But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whileft yee were made a gazing stocke both by reproaches and afflictions, and partly whileft ye became companions of them that were fo vied.

34 For ye had compassion of me in my bonds, and tooke loyfully the spoiling of your goods, knowing in your schees that ye have in heaven a better and an enduring fubftance.

35 Cast not away therefore your confidence, which hath great

recompence of reward.

36 For ye have neede of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come, will come, and thall not tarry.

38 Now the inft shall live by faith: but if any man draw backe, my foule thall have no pleasure in him.

go But we are not of them who draw backe vnto perdition,

but of them that beloeue, to the faning of the fenle.

CHAP. XI.

I What faith is. 6 Without it wee comot please God. 7 The fruits thereof m the fathers of old. T Ow faith is the I substance of things hoped for , the eni-

dence of things not feene.

2 For by it the Elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that the things which are seene, were not made of things which doe appeare.

4 Byfaith Abel offered vite Ged a more excellent facrifice then Cain, by which he obtained witnesse that he was righteons, or, is yet God testifying of his gifts: and by it we being dead, I yet poken of. Speaketh.

5 By faith Enoch was translated that he should not fee death,

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and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him : for hee that commeth to God, must beleeve that he is, and that he is a

rewarder of them that diligently feeke him.

C

h

7 By faith Noah being warned of God of things not feene as yet, I mooued with feare, prepared an Arke to the faving of his | Or, bring house, by the which he condemned the world, and became heire """. of the righteousnesse which is by faith.

8 By faith Abraham when hee was called to goe out into a place which he should after receive for an inheritance, obeyed,

and he went out, not knowing whither he went.

9 By faith he foiourned in the land of premile as in a strange countreys dwelling in tabernacies with Ifaac and Jacob, the heires with him of the fame promife. K'to For he looked for acitie which hath foundations, whole

builder and maker is God. II Through faith also Sara her felfe received ftreugth to conceine feed, and was delinered of a child when the was past age,

because the judged him faithfull who had promised.

13 Therefore forang there even of one, and him as good as dead , fo many as the starres of the fkie in multitude , and as the

fand which is by the feathore immerable. 13 Thefeall died finfaith, not having received the promifes, † Gr, acbut having feene them alarre off and were perfwaded of them, and cording embraced them , and confessed that they were strangers and pil- to flathe

grims on the earth. 14 For they that fay such things, declare plainely that they

fecke a countrey.

15. And trucky if they had been mindfull of that country, from whence they came out, they might have had opportunitie to haue returned:

16 But now they defire a better countrey, that is, an heavenly, wherefore God is nottafhamed to be called their God: for he hath

prepared for them a city.

17 By faith Abraham when he wastried offered up Ifaae: and he that had received the promises, offered up his onely begotten

18 Of whom it wasfaid, That, in I fac shall thy feed be Or, to.

salled:

19 Accounting that God was able to taile him up, even from the dead, from whence also be received him in a figure.

20 By faith Isac bleffed Jacob and Efauconcerning things to

TO THE HEBREWES.

21 By faith, Tacob when hee was a dying , bleffed both the fonnes of loleph & worthipped, kanne or on the top of his ftaffe.

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22 By faith, lefeph when he died, I made mention of the demembred, parting of the children of Ifrael 1 and gaue command mentioncerning his bones.

23 By faith, Moles when he was borne, was hid three moneths of his parents, because they saw he was a proper childe, and they

not afraid of the kings commandement.

24 By faith, Mofes when he was come to yeeres, refused to be called the fonne of Pharaohs daughter.

25 Chufing rather to luffer affiction with the people of God,

lor, for Christ.

26 Efteeming the reproach of Christ greaterriches then the treasures in Bgypt: for he had respect vnto the recompence of the reward.

27 By faith he for looke Egypt, not fearing the wrath of the king: for he endured, asfeeing him who is innifible.

28 Through faith he kept the Paffeouer, and the fprinkling of

blood, left he that deftroyed the first borne, should touch them. 29 By fairh they paffed thorow the red Sea, as by dry land: which the Egyptians affaying to doc, were drowned.

30 By faith the walles of lericho fell downe, after they were

compaffed about feuen dayes.

Orshat were difbedient.

4 3. Mac.

7.7.

31 By faith, the harlor Rahab perifhed not with them I that belrened not, when the had received the lpies with peace.

32 And what shall I more say? for the time would faile me to tell of Gideon, and of Barak, and of Sampson, and of lephthab, of David also and Samueland of the Prophets:

33 Who through faith subdued kingdomes, wrought righteoutneffe, obtained promites, stopped the mouthes of Lyons,

34 Quenched the violence of fire', cleaped the edge of the fword, out of weakenes were made ftrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead to life againe: and others were * tortured, not accepting delinerance, that they might ob .

taine abetter refurrection. 36 And others had triall of ernell mockings and fcourgings, yea, moreover of bonds and imprisonment.

37 They were stoned they were fawen afunder, were tempted, flaine with the fword: they wandred about in theepe-fkins, and goat-fkins being deftitute afflicted tormented.

38 Of whom the world was not worthy; they wandered in deferts, and in mountaines and in dennes and caues of the earth.

39 And these all having obtained a good report through faith received not the promise:

4. God having provided some better thing for vs , that they ferme, without reschould not be made perfect.

CHAP. XIL

As exhortation to furth parence, and godfineffe. 23 A com-

Wildresbre seeing we also are compassed about with so great a cloud of witnesses, let vs lay aside enery weight, and the finne which doeth so easily before vs. and let vs run with patience vnto the race that is set before vs.

2 Looking vnto lefus the | Authour and finither of our faith, | 6", bewho far the joy that was fetbefore him, endured the croffe, despising the shame, and is fet downe at the right hand of the throne

of God.

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3 For confider him that endured fuch contradiction of finners against himselfe, lest ye be wearied and faint in your minds.

4 Ye have not yet refulted with bloods friging against finne.
5 And ye have forgotten the exhoutation, which speaketh with

to you as vinto children, My fonne, despile not thou the chastening of the Dord, nor faint when thou art rebuked of him.

6 For whom the Lord loueth, he chafteneth, and fcourgeth e-

uery fonne whom he receineth.

7 If yee endere chaftening, God dealeth with you as with fonnes: for what fonne is he whom the father chafteneth not?

8 But if ye be without chastisement, whereof all are partakers,

then are ye baftarels, and not formes.

9 Furthermore, we have had fathers of our field, which corrected vs, and we game them renerence: thall we not much rather be in subjection to the Father of Spirits, and line?

owne pleafure, but he for our profit, that we might be partakers

of his holineffe.

11 Now no chaftening for the present seemeth to be io, ons, but grienous: neuerthelesse, asterward it yeeldeth the peaceable fruit of righteonspesse, who them which are exercised thereby.

13 Wherefore lift up the hands which hang downe, and the

feeble knees.

all a di

13. And make I straight paths for your feet, lest that which is 100,0000. lame, be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holinelle, without which

no man shall see the Lord:

15 Looking diligently, left any manfaile of the grace of God, Or, fall left any root of bitterneffe fpringing vp, trouble you, and thereby from, many be defiled:

16 Left there be my fornicator, or profane perion, as Elan, who

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TO THE MEBREWES,

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for one morfell of meat fold his birth right.

17 For ye know how that afterward when he would have inberited the blefsing he was rejected for he found no I place of re-Or July pentance, though he fought it carefully with teares. 30 change be mond.

18 For ye are not come unto the mount that might be touched. and that burned with fire, nor vuto blackeneffe, and darkeneffe,

and tempeft.

19 And the found of a trumpet, and the voyce of wordes, which voyce they that heard, engreated that the word should not be spoken to them any more.

20 For they could not endure that which was commanded: And if so much as a beaft couch the mountaine, it shall be stoned,

or thrust thorow with a dart.

21 And fo terrible was the fight that Moles faid, I exceedingly feare; and quake.

22 But ye are come ento mount Sion, and ento the city of the hining God the heavenly lerufalem, and to an innumerable com-

pany of Angels:

23 To the generall affembly, and Church of the first borne which are I written in heaten, and to God the Indge of all, and to the spirits of iuft men made perfed;

34 And to Ielus the Mediatour of the new | Conenant, and to the blood of sprinkling, that speaketh better things then that

of Abel.

25 See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turne away from him that speaketh from heaven.

26 Whole voice then shooke the earth, but now he hath promiled, sying, Yet once more I shake nor the earth onely, but also

beaven.

27 And this word, yet once more fignifieth the remooning of those things that I are thaken, as of things that are made, that be shaken. those things which cannot be thaken, may remaine.

28 Wherefore wee receining a kingdome which cannot bee moued, [let vs baue grace, whereby we may ferue God accepta-

bly, with reverence, and godly feare. 29 For our God is a confuming fire.

CHAP. XIII.

Diners admonitions to charitie and other godly vertues, 20 The conclusion of the Epifle.

Et bretherly loue continue.

2 Bee not forgetfull to entertaine strangers, for thereby some have entertained Angels ynawares.

2 Remember theme hat are in bonds, as bound with themand thens

01,00 rolled. Or,Te-A GINENI.

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Or, les rus hold fert.

them which fuffer advertitie, as being your felues also in the body.

4 Marriage is honourable in all, and the bed undefiled: bit

whoremongers and adulterers God will indge.

The your convertation be without concroundeffe, and bee content with such things, as yee haue. For he hath said, * I will a losh. I will a lo

6 So that we may boldly fay, The Lord is my helper, and I

will not feare what man shall doe voto me.

7 Remember them which have the rule oner you, who have a or ore spoken who you the word of God; whose faith follow, confining the end of their connersation.

8 Jelus Christ the same yesterday, and to day, and for ever-

9 Be not carried about with divers and strange dostrines; for it is a good thing that the heart be established with grace, not with meates, which have not profited them that have beene occupied therein.

10 We have an altar, whereof they have no right to eat, which

ferne the Tabernacle.

11 For the bodies of those beafts, whose blood is brought into the Sanctuary by the high Priest for sinne, are burnt without the campe.

12 Wherefore Tefos alfo, that hee might fanctific she people

with his owne blood, suffered without the gate.

13 Let vs goe foorth therefore vnto him without the campe,

bearing his reproach.

14 * For here hane we no continuing citie, but we feeke one * Mich.

15 By him therefore let vs offer the facrifice of praife to God corinually, that is, the fruit of our lips, †giuing thanks to his name. + Green

16 But to doe good, and to communicate forget not, for with felling to fuch factifices God is well pleased.

17 Obey them that have the rule over you, and submit your saids. Selucs: for they watch for your soules, as they that must give account, that they may doe it with ioy, and not with griefe, for that is vnorositable for you.

18 Pray for vs : for we truft we have a good conscience in all

things, willing to line honeftly.

19 But I befeech you the rather to dee this, that I may be re-

ftored to you the footer.

20 Now the God of peace, that brought againe from the dead our Lord Iefus, that great Shopherd of the sheepe, through the blood of the enerlasting | Conenant,

blood of the entrialting | Consensut, | 07,720 | 21 Make you perfect in enery good worke to doe his wil, | wor-fament. hing in you that which is well pleasing in his fight, through lefts | 07,56100 | Cheid

Christ, to whom be glory for ever and ever. Amen.

33 And I befeech you brethren, fuffer the word of exhortation, for I have written a letter vnto you in few words.

23 Know yee, that our broaher Timothy is fet at liberty, with whom, if he he come shortly, I will see you.

24. Salute them that have the rule ouer you, and all the Saints They of Italy falute you.

25 Grace be with you all. Amen.

Written to the Hebrewes, from Italy, by Tymethy.

THE GENERAL EPISTLE of LAMES.

CHAP. I.

Wee raust reiorce under the crosse, 5 Aske patience of God 19 heave the word, and doe thereafter. 27 What pure religionis, 5:



Orsolory.

Ames a fernant of God, and of the Lord lefts Chrift, to the twelue Tribes, which are scattered abroad greeting.

2 My brethren, count it all ioy when yefall inte divers temptations.

3 Knowing this, that the trying of your faith worketh patience.
4 But let patience have ber perfect worke, that yee may be perfect, and entire, wanting nothing.

45 If any of you lacke wiledome, let him afke of God that giueth to all men liberally; and vpbraideth not, and it shall be giuen him.

6 But let him aske in faith, bothing wanering: for he that wanereth, is like a wane of the sea,, drinen with the winde, and tossed.

7 For let not that man thinke that he shall receive any thing of the Lord.

8 A double minded man is unftable in all his wayes.

9 Let the brother of low degree, Freioice in that he is exalted:
10 But the rich in that he is made low; because as the floure
of the grasse he shall passe away.

withereth the graffe; and the floure thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade in his wayes.

istried, he shall acceive the crowne of life, which the Lord bath promised

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promifed to them that love him-

13 Let no man say when heeis tempted, I am tempted of God : for God cannot be tempted with | euill, neither tempteth | Or, exit. he any man.

14 But every man is tempted, when he is drawen away of his

owne luft, and intifed.

Then when luft hath conceived, it bringeth foorth finand finne when it is finished bringeth foorth death.

16 Dee not erre, my beloued brethren.

17 Euery good gift, and euery perfect gift is from abone, and commeth downe from the Father of lights, with whom is no vatiableneffe.neithershadow of turning.

18 Of his owne will begat he vs, with the word of Truethe

that we should be a kind of first fruits of his creatures .

19 Wherefore my beloued brethren, let euery man be swife to heare, flow to speake, flow to wrath.

20 For the wrath of man worketh not the righteousnesseof

God.

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Wherefore lay spart all filthineffe, and superfluity of nanghtinesse, and receive with meekenesse the engrasted word, which is able to faue your foules.

22 Bubbe ye doers of the word, and not hearers only deceiving

your owne felues.

23 Ferifany be a hearer of the word, and not a deer, he is like onto a man beholding his natural face in a glaffe:

24 For he beholdeth himselfe, and goeth his way, and straight-

way forgetteth what maner of manhe was.

25 But who fo looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, this man shall be bleffed in his I deed.

26 If any man among you feeme to be religious, and bridleth not his tengue, but deceineth his owneheart, this mans religion

s vaine.

27 Pure religion, and undefiled before God and the Father, is this, to visite the fatherlesse and widowes in their affliction, and to keepe himfelfe unspotted from the world.

CHAP. II.

Christians must not regard the rich, and despite the poore. 14 Faith without workes 17 is a dead faith.

AY brechren, have not the faith of our Lord Ielus Christ she

M Lord of glory with respect of persons

3 For if there come vitto your † affembly a man with a gold † Gr. Sporing, in goodly apparell, and there come in also a poore man in 1900,0000. vile raiment :

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3 And yehane respect to him that weareth the gay clothing.& IGr, well, fay vinco him, Sit thou here lin a good place and fay to the poore, or fermely. Stand thou there, or fit here under my foorftoole:

4 Are yee not then partiall in your felnes, and are become

indges of enil! thoughts?

5 Hearken my beloued brethren, Harh not God chofenthe # Or that poore of this world, rich in faith, and heiresof I the kingdome, which he hath promifed to them that love him?

6 But ye have despised the poore. Doe not rich men oppresse

you,and draw you before the inderment feates?

7 Dae not they blaf heme that wor hy Name, by the which ve are called?

& If ye fulfill the royall Law, according to the Scripture, Thou

shalt love thy neighbour as thy felfe, ye doe well. 9 But if ye have respect to perfors yee commit sinne, and are contineed of the Law.as tranfgreffonts.

10 For whofoeuer shall keepe the whole Law, and yet offend

in enepoint, he is guilty of all.

11 For he Ithat faid, Doe not commit adultery faid allo, Det 10 y shat not kill . No vifthou commit no adultery, yet fthou kill, thou art become a transgressour of the Law.

se So speake ye, and so doe, as they that shalbe indged by the

Law of liberty.

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13 For he shallhaue judgement without mercy that hath thews ed no mercy, and mercy | reinyceth against in gement.

14 What doth it profit, my brethren, though a man fay hec

hath faith, and have not workes? can faith faire him?

15 If abrother or fifter be naked, and deflitute of daily food, 16 And one of you fay wnto them, Depart in peace, bee you

warmed and filled; notwithstanding yee give them net those things which a eneedfull to the body what doth it profit?

17 Encofe faith, if it hath net workes, is dead being falone. 18 Yea, a man may fay, Thou haft faith, and I have worker: then me thy fith & without thy workes, and I will then thee my faith by my workes.

read. 19 Thou beleeueft that there is one God, then doeft well: the dyiny d-nils alto beleeve and tremble. Dorks.

20 But will thou know, O vaine man, that faith without works is dead?

10 7,160H 21 Was not Abraham our father instified by works, when he had offered lanchis forme voon the Altar? R.B.

Gen.15. 22 1 Seeft thou how faith wrought with his worker, and by 6. rom.4. werkes was faith made perfect ?

23 And the Scripture was fulfilled which faith * Abraham 3.gal.3.6. beleened heleened God, and it was imputed into him for righteouties, and he was called the friend of God.

24 Ye lee then, how that by works a man is justified, and not

by faith onely.

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25 Likewife alfo, was not Rahab the harlot infliffed by works when the had received the mellongers, and had Entthem out anosher way ?

26 For 25 the body without the I fpirit is dead, fo faith with- 10r, breaths,

out workesis dead alfo.

CHAP. III.

3 The twoque must bee bridled. 13 They that are senely mile, bee milderand peaceable, without empying or firife.

MY brethren, be not many mafters, knowing that we shall re-

For in many things we offend all. If any man offend not in miss. word, the fame is a perfect man, and able also to bridle the whole

body.

Behold, weeput hits in the harfes mouthes, that they may obey vs, and we turne about their whole body.

& Behold allothe thips, which though they be fo great, and are driven of fierce winds, yet are they turned about with a very small helme, whither loeuer the governour lifteth.

s Quen fo the tongue is a little member, and boalteth great things:behold, how great fa mattera little fire kindleth.

& And the tongue is a fire, aworld of iniquity: fo is the tongue 2004 among our members, that it defileth the whole body, and fetteth

on fire the course of nature, and it is fet on fire of hell. 7 For every t kind of beafts, and of birds, and of ferpents, and T Gr. things in the fea, is tamed, and bath beene tamed of finankind.

8 But the tengue can no man tame, it is an unruly cuil, full of t Gr. man save of deadly poylon.

Therewith blede we God, enen the Pather : and therewith mans.

surfe we men, which are made after the fimilitude of God.

to Out of the fame mouth proceedeth blessing and custing any brethren, thefe things ought not fo to hee.

11 Dorth a formaine fend foorth at the lame place fiveet for dals. water and bitter?

13 Can the figtree, my brethren, beare ollne beries? either a rive, figs? To can no fountaine both yeeld falt water and freih.

83 Who is a wife man and indued with knowledge amongit your let him thew out of a good convertation his workes with meckeneffe of wifedome.

Dd 3

14 Buz

IAMES.

14 But if ye have bitter enuying and frife in your hears glory not, and lie not against the trueth.

15 This wisedome descendeth not from abone, but is earthly,

DOY, EA. fenfuall deuilifa.

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16 For where enuying and fixite is, there is t confusion, and enery cuill worke.

+ Gr. 116 mult or 17 But the wifedome that is from about, is first pure, then WHQUARE. peaceable, gentle, and easie to be entreated, ful of mercy, and good meffe. fruits, without partiality, and without hypocrifie.

18 And the fruit of righteoufnesse is sowen in peace, of them

zwithous that make peace.

CHAP. IIII.

I Against conetousuesse, 4 intemperance, 5 pride . Il detra-Etien and raft cen; wing.

Rom whence come warres and | fightings among you? come brawlings. they not thence, even of your llustes, that watre in your for, plea- members?

> 2 Yee luft, and have not : ye kill , and defire to have , and cannot obtaine : ye fight and warre, yet ye haue not, because ye alke net.

3 Ye afke and receive not, because ye afke amisse, that ye may

10, plea- confume it vpon your | luftes.

4 Yeadulterers, and adulteresses know ye not that the friend thip of the world is enmity with God? who foeuer therefore will be a friend of the world is the enemy of God.

5 Doe ye thinke that the Scripture faith in vaine, the fpirit that

Bor, erses dwelleth in vs lufteth | to enny?

But he giueth more grace, wherefore he faith, * God refilt-* Prou. 3. eth the proud, but giveth grace vntothe humble.

7 Submit your selues therefore to God:refift the deuill, and

he will flee from you.

8 Drawnigh to God, and he will draw nigh to you, cleanse

your hands ye finners, and purific your hearts ye double minded, 9 Be afflicted and mourne, and weepe : let your laughter be

enmed to mourning, and year ioy to heavine fle.

10 Humble your felues in the fight of the Lord, and he fall

lift you yp.

II Speake not evillone of another (brethren:) he that fpeaketh euill of his brother, and judgeth his brother, speaketh enill of the Law, and judgeth the Law: but if thou judgethe Law, thou art not a doer of the Law, but a judge.

12 There is one Law giver, who is able to faue, and to deftroy?

(who are then that indge franether?

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13 Goe to new ye that fay, To day or to morrow we will goe into fuch a city, and continue there a yeere, and buy, and fell, and get gaine:

14 Where 2s ye know not what skall be on the morrow.* for a programmat is your life? It is even a vapour that appeareth for a little 27.1.

15 Forthat ye ought to fay, If the Lord will, we shall line, and doe this or that.

16 Butnow ye reloyee in your boaftings: all such reloyeing is

17 Therefore to him that knoweth to doe good, and doeth is not, to him it is finne.

CHAP. V.

3 Of wicked rich men 7 Of patience. 12 To forbeare frearing.
13 To pray in advertish, and fing in profession.

Ge to now yerich men, weepe and howle for your miferies that shallcome vpon you.

2 Your riches are corrupted, and your garment smotheaten:

3 Your gold and filter is cankered, and the ruft of them shall be a witnesse against you, and shall eate yout field as it were fire: ye have heaped treasure together for the last dayes.

4 Behold, the hire of the labourers which have resped down your fiels, which is of you kept backe by fraud, eryeth: and the cries of them which have resped, are entred into the eates of the Lord of Sabbaoth.

5 Ye hane lived in pleasure on the earth, and bin wanton: yee

have nourished your hearts, as in a day of slaughter:

6 Ye have condemned and killed the just, and he doeth not

refift you.

7 Be patient therefore, brethren, wnto the comming of the Oribea.

Lord: behold, the husbandman waiteth for the precious fruit of long pathe earth, and hath long patience for it, vntill he receive the early mens, or and latter raine.

and latter raine.

8 Be yealfo patient: stablish your hearts: for the comming of mith the Lord draweth nigh.

9 | Grudge not one against another, brethren, lest ye be con tience.
demned: behold, the Ludge standeth before the doore.

10 Take, my brethreu, the Prophets, who have spoken in the grount, or Name of the Lord, for an example of suffering affiction, and of groupe not patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of lob, and have feeue the end of the Lord: that the Lord is very pitifull and of tender mercy.

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I. PETER.

22 But about all things, my brothren, sweare not neither by heaven, noither by the earth, neither by any other oath; but let your yea, be yea, and your may may left ye fal into condemnation,

1 3 Isany among you afflictedillethim pray. Is any merry : let

him ling Plalmes. They have

14 Is any ficke among you'let him call for the Elders of the Churchand let them pray ouer him, anounting him with oylein the Name of the Lord:

15 And the prayer of faith thall faue the ficke, and the Lord Shall raise him up; and if he have committed finnes: they shall be

forgiven him.

16 Confeff your faults one to another and pray one for another, that ye may be healed: the effect sall feruent prayer of a righteous mana a leth much.

17 Flias was a manfibiect to like passions as tre are, and he for in his prayed fearnestly that it might not raine t and it rained noton the earth by the frace of three yeers and fixe moneths.

18 And he prayed againe, and the heaven gave raine, and the

earth brought foorth her fruit.

19 Brethren, fany of you doe erre from the trueth and one

convert him.

so Let him know, that hee which connerteth the finner from the errors of his way, thall faue a foule from death, and thall hide a multitude of finnes.

FIRST EPISTLE THE generall of Peter.

CHAP. I.

Hee bleffeth God for his fpirituall graces. to Saluation in Christ prophesied of old. 13 An exhortation to godhn fe.



2011 52

Eter an Apoftle of Lefus Chrift, tothe firangers fcattered therewout Pontus, Galatia, Cappadocia, Afia,and Bithynia,

2 Elect according to the fortknowledge of God the Father, thorow farctification of the spirit

ento opedience, and firinkling of the blood of Iefus Christ?

Grace voto you and peace be multiplied.

T Greike Deluco,

BY AYET.

1.3 Bleffed be the God and Father of our Lord lefus Chrift, which according to his +aboundant mercy , hath begotten vs againe voto a linely hope, by the refurraction of lefts Christ from the dead.

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4 To an inheritance incorruptible, and undefiled, and that fadeth not away, referued in heaven for you.

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5 Who are kept by the power of God through faith vnto vs.

faluation, ready to be rewealed in the laft time.

6 Wherein ye greatly rejoyce, though now for a feafon (if need

be)ye are in he somes through manifold temptations? 7 That the triall of your faith, being much more precious then of gold that perilheth, though it be tried with fire, might be found vato praise, and honour, and glory, at the appearing of lefus Chrift :

Whom having not feere, yeeloue, in whom though now ye fee him not, yet beleening, ye reloyce with loy volpeakeable, and full of glory.

Receiving the end of your faith, euch the faluation of your fonles:

o Of which faluation the Prophets have inquired, and fearched diligently, who prophetied of the grace that flould come

II Searching what, or what maner of time the Spirit of Christ which was in them did fignifie, when it teftified before hand the

fufficings of Christ and the glory that should follow. 2 Vnto whom it was renealed, that not vnto themselucs, but vato vs, they did minister the things which are no w reported vnto you by them that have preached the Gospel vnto you , with the holy Ghoft fent downe from . eauen, which things the Angels

defire to looke into. 13 Wherefore gird up the loynes of your mind, be fober, and hope to the end for the grace that is to be brought vuto you at f Gr. perthe renelation of efis Chrifts

14 As obedient children, not fashioning your selnes according to the former lufts in your ignorance:

But as he which hath called you is holy, so be ye holy in all manner of connerfation,

36 Because it is written, * Be ye holy, for I am holy.

17 And if ye call on the Father, who without respect of per- 44. and Sons judgeth according to enery mans worke, passe the time of 19.2 and your feiourning here in feare:

18 Foralmuch as ye know that ye were not redeemed with corruptible things, as filuer and gold from your vaine connerlation received by tradition from your fathers:

19 But with the precious blood of Christ, as ofa Lamb without blemith and without foot,

20 Who verely was forcordeined before the foundation of the word, but was manifest in these last times for you : 31 Who Dd 4

12 Who by him doe beleeve in God that raised him up from the dead, and gaue him glory that your faith and hope might be in God.

22 Seeing ye haue purified your foules in obeying the truth through the spirit, vnto vnfained loue of the brethren: fee that ye

love one another with a pure heart fernently.

23 Being borne againe, not of corruptible feed but of incom roptible, by the word of God which liveth and abideth for ener. 34 | For all fielh is as graffe, and all the glory of man as the flowre of graffe: the graffe withereth, and the flowre thereof fal.

leth awa .

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shas.

25 But the word of the Lord endureth for ever : and this is the word which by the Gospelis preached vnto you.

CHAP II.

Hee dehorteth them from breach of charity : 4 Sheweth that Christin the foundation, 13 Obedience to magistrates, 18 Sermants duries .

Wherefore laying aside all malice, and all guile, and hype-crifies, and enuics, and cuill speakings,

2 As new borne babes defire the fincere milke of the word

that ye may grow thereby, 3 If so be ye have tafted that the Lord is gracious.

4 To whom comming as vnto a living Stone, difallowed in Or, be ye deed of men, but chofen of God, and precions.

5 Yeaho as lively flones, Jare built up a spirituall house, an * Efa. 28. holy Priesthood to offer up spiritual facrifice, acceptable to God

by Jesus Christ.

x 6.pfal. 218.22. 6 Wherefore it is conteined in the Scripture, * Behold, Ilay in Sion a chiefe corner Stone, elect, precions, and he that beleemat, 21.

43.2des weth on him, shall not be confounded.

4.12. 7 Vnto you therefore which beleene he is | precious; but 10r,hes unto them which be disobedient, the stone which the builders ax bodifallowed, the fame is made the head of the corner,

21047 8 * And a stone of stumbling, and rocke of offence, even to * Efay 8. shem which stumble at the word, being disobedient, whereunto

14. alfo they were appointed.

01, 4 9 But ye are a chosen generation, a royall priefthood, an hely purchased nation, a ceuliar people, that yee should shew foorth the praise People. fes of him, who hath called you out of darkenesse into his maruale

Or vero lous light

10 Which in time past were not a people, but are now the Biei. · Ofeis. people of God 1* which had not obtained mercy, but now have obtained mercy. 33.

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II Dearly beloued, I beleech you as firangers and pilgrimes, abfaine from fielbly luftes, which warre against the foule,

12 Having your convertation honest among the Gentiles, that whereas they speake against you as easil doors, they may by your \$000, good workes which they shall behold, glorific God in the day of wheeless visitation.

13 Submit your selues to every ordinance of man for the

Lords fake, whether it be to the King as supreme.

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14 Or vote governours as vote them that are fent by him, for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that with well doing ye may put to filence the ignorance of foolish men.

16 As free, and not †ving your liberty for a cleake of malici-

17 | Honour altmen. Loue the brotherhood, Feare God. Ho- 107, nour the King.

18 Seruants, be subicet to your mafters with all feare, net onely

to the good and gentle, but also to the froward.

19 For this is thank-worthy, if a man for conscience toward.

God indure griefe, fuffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye doe well, and suffer for

itype take it patiently, this is acceptable with God.

21. For even hereunto were ye called because Christ also suffered for vs., leaving vs an example, that ye should follow his Some

22 Who did no finne, neither was guile found in his mouth. for you.

23 Who when he was reuiled, resiled not againe; when hee fuffered, hee threatned not but | committed himselfe to him that | @r, omitted indgeth rightee fly.

24 Who his owne selfe bare our sinnes in his own body on his cause, the rece, that we being dead to sinnes, should live anto right coul- 1 07,56. nessel, by whose stripes ye were healed.

25 For yewere as sheepe going aftray, but are now returned wnto the Shepheard and Bishop of your soules.

CHAP. III.

I The duties of wines and husbands each to other. 8 An enhorsation to writy, '4 and to juffer per secution. 19 Christs benefits to the old world.

Likewife, ye wives, be in subjection to your owne husbands, that if any obey not the word, they also may without the word be wome by the conventation of the wives:

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22 1 Angels

While they behold your chafte conversation coupled with feare:

Whole adorning, let it net be that ontward adorning, of plaiting the haire, and of wearing of Gold, or of putting on of apparell.

4 But lee the hidden man of the heart, in that which is not corruptible.even the ornament of a meeke and quiet fairit, which

win the fight of God of great price.

For after this maner in the old time, the hely wemen alie who trufted in God adorned themselves, being in subjection yngo their owne hesbands.

6 Even as Sara obeyed Abraham, calling him lord, whole Gr. chil. I danghters ye are as long as yee doe well, and are not afraid with

any amazement. deres.

7 Likewife, ye husbands, dwell with them according to know. ledge, giving honour ento the wife as ento the weaker veffell, and as being heires together of the grace of life, that your prayers be zot hindered.

8 Finally be reall of one minde, having compassion one of a-

nother, oue as brethren, be pitifull be courteous,

9 Not rendring enil for enil, or railing for railing, but contrariwite blefsing, knowing that ye are thereunto called, that ye

thould inherit a blessing.

To For he that will love life, and fee good dayes, let him refraine his tongue from enill, and his * lips that they speake no guile:

11 Let him escheweuill, and doe good, let him seeke peace,

and enfne it.

12 For the eyes of the Land are over the righteous, and his eares are open unto their prayers : but the face of the Lord # 1 2gainst them that doe enill.

And who is he that will harme you, if ye be followers of

that which is good?

14 But and if ye foffer for righteoufieffe fake, happy are ye, and be not * afraid of their terrour, neither be troubled:

15 But fanctifie the Lord God in your hearts, and bee ready alwayes to give an answere to every manthasasketh you areason of

the hope that is in you, with meekine fe and i fe are:

16 Having a good confeience, that whereas they speake enill of yo ,as ef cuil doors, they may be ashamed that fasty accuse your good converiation in Christis

17 For n is better, if the will of Codbe fo, that ye fuffer for

well doir githen for cuill doing.

18 Fer Christ also hath once suffered for Gunes, the inst for the e Huiny

Bor, b. wing 86 Sizebre. zares .

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minft, that he might bring vs vnto God, being put to death in the field, ut quickened by the spirit.

19 By which also hee went and preached vnto the spirits in

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20 Which foractions were disobedient, when once the long fuffering of God waited in the dayes of Noah, while the Arke was a preparing swherein few, that is, eight soules were faued by water.

bueve not the putting away of the filth of the fielh, but the answere of good conference toward God,) by the refurred on of

Icius Chrift:

22 Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers being made subject vato him.

CHAP IIII.

t He exhartesh them to code from finue 12 and confortesh them against perfection.

Porafinisch then as Christ hath suffered for visit the Relh, arme your selves likewise with the same mind for he that bath suffered in the fi-flighath coaled from sinne:

2 That hee no longer should line the rest of his time in the

Ach, to the lufts of men, but to the will of God.

3 For the time palt of our life may suffice vs to have wronghe the will of the Gentiles, when we walked in lascinion sufficients, excelle of wine, renellings, banquettings, and abominable idolaries.

4 Wherein they thinke it strange, that you rou not with them

to the fame excesse of riot, beaking cuill of you:

5 Who shall gine account to him that is ready to indge the

quicke and the dead.

6 For for this cause was the Gospell preached also to them that are dead, that they might be judged according to men in the fiesh, but line according to God in the spirit.

7 But the end of all things is at hand be ye therefore lober and

and watch vnto prayer.

8 And about all things have feruent charity among your felues for charity | shall concrete multitude of finnes. | Or with.

9 Vie helpitality one to another without grudging.

so As every man hath received the gift, then so minister the same one to another, as good stewards of the manifold grace of God.

12 If any man speake, let him speake at the oracles of God: if any man minister, let him doe it as of the ability which God glueth,

I. PETER.

gineth, that God in all things may be glorified through lein Christo whom be praise and dominion for ener and ener. Amen.

12 Beloved, thinke it not strange concerning the fiery triall, which is to trie you, as though some strange thing happened wate you.

13 But reloyer in as much as ye are partakers of Christs suffe, sings, that when his glory shall be renealed, yee may be gladalfo with exceeding ioy.

t4 If ye be reproached for the Name of Christ, happy are ye, for the Spirit of glory, and of God reflects whom you on their part he is evill spoken of, but on your part he is glorified.

1 5 Bot let none of you fuffer as a murtherer, or as a thiefe, or as

an euill doer, or as a busibody in other mensmatters.

16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.

17 For the time is some that indgement must beginne at the house of Godzand if it first beginne at vs. what shall the end be of them that obey not the Gospel of God?

18 And if the righteous scarcely be faned, where shall the the

godly and the finner appeare?

19 Wherefore let them that fuffer according to the will of God commit the keeping of their foules to him in well doing, as write a faithfull Creator.

CHAP. V.

Het exhortesh the Elders to feede their flockes, 5 the younger to obey, 8 and all to be fober, watchfull and constants 9 To refif. the devill.

The Elders which are among you, I exhort, who am also an Elder, and a witnesse of the sufferings of Christ, and also a

partaker of the glery that shall be renealed.

3 Feed the flocke of God which is among you, taking the smuch as onerfight thereof, not by conftraint, but willingly: not for filthy lucre, but of a ready mind:

Or, ouer 3 Neither as | being lordsouer Gods heritage: but being enoughing. Samples to the flocke.

4 And when the chie fe Shepheard shall appeare, yee shall re-

ceine a crowne of glory that fadeth not away.

5 Likewise yee younger, submit your selues wato the elders yea, all of you bee subject one to another, and bee clothed with humility: for God resident the proud, and give the grace to the humble.

6 Humble your felues therefore under the mighty hand of

God, that he may exalt you in due time,

7 Casting all your care upon him for he careth for you.

8 Be for souring 9 W

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12 B hane wi grace o

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8 Be fober, be vigilant: because your advertory the dends as rearing lion walketh about, feeking whom he may denoure.

9 Whome relift stedfast in the faith, knowing that the fame affictions are accomplished in your brethren that are in the

world.

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10 But the God of all grace who hath called ve into his eternall glory by Christ Ielus, after that yee have suffered a while, make you perfect, frablish, ftrengthen, settle you

11 To him be glory and dominion for ever and ever. Amen.

12 By Sylvanus a faithfull brother vate you, (as I suppose) I have written briefly, exhorting and teftifying, that this is the true grace of God wherein ye fland.

13. The Church that is at Babylon elected, together with you

bluteth you, and fo doeth Marcus my fonno.

14 Greete ye one another with a kiffe of charity: Peace be with you all that are in Christ Lefus. Amen.

SECOND EPISTLE THE generall of Peter.

CHAP. I.

Hes confirmeth them, 5 and exhortesh them to make their calling sure. 12 He speaketh of hu owne death, 16 and warneth shem to be constant in faith.

Imon Peter,a feruant and an Apostle of Iesus Christ, to them that have obtained like precious faith with vs, through the righteoulnesse of God, and our Sawour lefus Christ.

3 Grace and peace bee multiplied vnto you,

through the knowledge of God, and of Iefus our Lord, 3 According as his divine power hath given vnto vs allthings

that persame vnto life and godlineffe through the knowledge of

him that hath called vs I to glory and vertue.

4 Whereby are given vnto vs exceeding great and precious promises, that by these you might be partakers of the diwine nature, having escaped the corruption that is in the world through luft.

5 And besides this, giving all diligence, adde to your faith,

vertuejandto vertue knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience godlineffe;

7 And to godline fe, brotherly kindnesse; and to brotherly hinduelle, charity,

8 For

101,69:

IL PETER.

8 For if thefe things be in you, and bound; they make you that ye thall not be barren, nor unfruitfull in the knowledge of our Lord lefus Christ.

9 But he that lacketh thefe things, is blind, and cannot fee farce off, and bath forgotten that hee was purged from he old

fianes.

10 Wherefore, the rather, brethren, gine diligence to make your calling and election fare: for if ye doe thefe things, yee shall neuer fall.

IT For fo an emrance shalbe ministred ento you abundantly, into the enerlafting kingdome of our Lord and Samour Jefus

Christ.

12 Wherefore I will not bee negligent to put you alwaies in remembrance of these things, though ye know them, and be flablifhed in the refent trueth.

13 Yea, Ithinke it meet, as long as I am in this tabernacle, to

Airre you vo, by putting you in Temembrance:

14 Knowing that fhortly I must put off this my tabernacle, even

sour Lord less Christ hath the ed me.

a John 15 Morcouer, I will endeauour, that you may be able after my 33.170 decease to have these things alwayes in remembrance.

16 For we have not followed cunningly deuised fables, when We made knowen voto you the power and comming of our Lord

Jefus Chrift.but were eye witneffes of his Maiefty. 17 For he received from God the Father : honour and glere

when there came fuch a voyce to him from the excellent glory, This is my beloued Sonne in whom I am well pleafed.

18 And this voyce which came from heanen wee heard, when

we were with him in the holy mount.

19 We have also a more fure word of prophetie, whereinto ye doe well that ye take heed, as voto a light that thingth in a darke place, with the day dawne, and the day starrearise in your hearts:

20 Knowing this first, that no prophete of the Scripture is of

any prinate interpretation:

BUVALANS SA Dise.

12 For the prophetie came not fin old time by the will of mans but holy men of God spake as they were moued by the holy Gnoft. CHAP. II.

3 He foretelleth them of false teachers, 10 and fully describeth

Vt there were falle prophets also among the people, even as Dihere shall be falle teachers; among you, who privily shall bring in damnable herefies, even denying the Lord that bought chemiand bring v. on themselves swift defiruction.

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& And many shall follow their spernicions wayes, by reason of I Or. how whom the way of trueth thall be cuill fpoken of :

And through courte the the they with fained wordes majes, make merchandife of your, whole judgement now of long time as forme lingreth nor, and their damnation flumbreth not.

4 For if God fpared not the Angelsthat fi med, bet eaft them teads.

downe to hell and delinered them into chaines of darkenrife, to be referred into indeement:

5 And spared not the old world, but faved Noah the eight perfor a preacher of righteoufnes, bringing in the flood vi on the wer'd of the vngodly ?

6 And turning the cities of Sodome and Gomorrah into athes condemned them with an everthrow . making them an enfample

men those that after thould line virgodly ?

7 And delivered inft Lot, vexed with the filthy connerfation of the wicked:

(Forthat righteous man dwelling among them in feeing and hearing, vexed his rightcoes foule from day to day with their miawfull deedes.)

9 The Lord knoweth how to deliver the godly out of temptations, and to referue the valuft voto the day of judgement to bee

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to But chie fly them that walke after the flesh in the fuft of vnelemmes, and despile gouermment *Prefumptuous are they; felle | Or de willedsthey are not afraid to freake enill of dignities.

it Whereas Angels which are greater in power and might, * Linde & bring not tailing acculation Jagainst them before the Lord.

2 But thefe as naturallbruit beafts made to be taken and destrayed, speake enill of the things that they under stand not, and thall etterly perish in their owne corruption,

15 And shall receive the reward of vnrighteousnesse, as they that count it pleasure to riot in the day sime: Spots they are and blemithes, porting themselves with their owne deceinings, while they feaft with you:

14 Having eyesfull of fadultery and that cannot ceafe from + Gr. and fine, beguiling enfrable faules : an heart they have exercised advite with coverous practifes; curled children :

15 Which have forfaken the right way, and are gone aftray, "The following the way of Balaam the fonne of Bofor, who loued the wages of vnrighteoufneffe,

16 But was rebuked for his iniquity: the dambeaffe speaking with mans voyce, forbade the madnelle of the Prophet.

17 Thefeare wels without water, clouds that are carried with a compelete whom the milt of darloselie is referred for ever.

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18 For

II. PETER.

18 For when they speake great swelling words of vanity, they allure through the lufts of the flesh, through much wantonne fles 10, for a those that were cleancescaped from them who line in errour. lestie or a

19 While they promise them liberty, they themselves are the while at feruants of corruption : for of whom a man is ourcome, of the

forme read fame is he brought in bondage.

30 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saniour Ichus Chrift, they are againe intangled therein, and overcome, the latter end is worfe with them then the beginning.

II For it had beene better for them not to have knowen the way of rightcoulnesse, then after they have knowen it, to turne

from the holy commandement delivered vuto them.

23 But it is happened vnto them according to the true prouerbes The dog is turned to his owne vomit againe, and the fow that was washed, to her wallowing in the mire.

CHAP. III.

3 The certainty of Christs comming to indgement. 10 The manwe the world shall bee destroyed. II An exhortation to godline Te.

Hisfecond Epiftle (beloued) I now write entoyon, in both which I ftirre vp your pure minds by way of remembrance:

2 That ye may be mindfull of the words which were spoken before by the holy Prophets and of the commandement of vs the Apostles of the Lord and Saujour ?

3 Knowing this first, that there shall come in the last dayes,

Scoffers, walking after their owne lufts,

4 And faying, Where is the promise of his comming? For fince the Fathers fell afleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth I standing out of the water, and in the water,

6 Whereby the world that then was, being onerflowed with

water perished.

& Gr. con i-

Bing.

7 But the heavens and the earth which are now, by the fame word are kept in store, referred vnto fire against the day of judge ment, and perdition of vngodly men.

8 But (beloued) be not ignorant of this onething, that on e day is with the Lord as a thouland yeeres, and a thouland yeeres

as one day.

9 The Lord is not flacke concerning his premise (as some men count flacknes) but is long fuffering to vs ward, not willing that any thould perith, but that all thould come to repentance.

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10 But the day of the Lord will come as a thiefe in the night, in the which the heavens shall passe away with a great noise; and the elements shall melt with settent heat, the earth also and the works that are therein, shall be burst up

at Seeing then that all these things shall be dissoluted, what manner of persons ought ye to be in all holy connersation, and

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13 Looking for and hasting vnto the comming of the day of 10 has God, wherein the heavens being on treshall be distoluted, and the sting the elements that I melt with ferrent heat?

13 Neuerth leffe, we according to his promise, looke for new heavens, and a new earth, wherein dwelleth righteourne ffe.

14. Wherefore (beloved) seeing that ye looks for such things, be diligent that ye may be found of him in peace, without spot, and blamelesse.

15 And account that the long fuffering of the Lord is fatuation,

given voto him, hath written voto you.

16 As also in all his Epiftles speaking in them of these things, in which are some things hard to be inderstood, which they that are unlearned and unstable, i rest, as they doe also the other Scriptures, unto their owne destruction.

17 Ye therefore beloued, feeing ye know thefe things before, beware left ye also being led away with the crrour of the wicked,

fall from your owne stedfaftnesse.

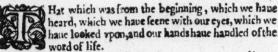
18 But grow in grace, and in the keo Medge of our Lord and Saniour Jefus Christ: to him be glory both now and for cuer.

Amen.

THE FIRST EPISTLE generallofionn.

CHAP. I.

Hee describes the person of Christ, 2 in whom is eternal. the, 5 by communication is Gods 5 to which were must ropue to messe of life.



a (For the life was manifested, and we have seene it, and beare be witnesse,

witnesse, and thew ento you that eternall life which was with th

Father, and was manifefted vnte vs.)

That which we have seene and heard, declare we vitto you, that ye also may have sellowship with vs; and truely our sellowship s with the Father, and with his Some Ielus Christ.

And thefe things write wee vinto you, that your ley may

be full.

5 This then is the meffage which we have heard of him, and declare vnto you; that God is light, and in him is no darkeneffe at all.

6 If we say that we have fellowship with him, and walke in

darkneffe, we lie, and doe not the trueth,

7 But if we walke in the light, as he is in the light, we have fellowship one with another, and the blood of lesus Christ his Sonne cleanseth vs from all sinne.

8 If we fay that we have no finne, we deceive our felnes, and

she trueth is not in vs.

If we confesse our finnes, he is saithfull, and just to forgine we our finnes, and to cleanse we from all wrighteen facility.

10 If we say that we have not finned, wee make him a har, and his word is not in vs.

CHAP. II.

E Christ our Aduocate. 3 To know God, is to keepe his Commandements, 9 so love our breshren, 15 and not to love the world.

MY little children, thefe things I write vnto you, that ye finne not. And if any man finne, we have an Aduocate with the Father, lefus Christ the right cous:

2 And he is the propitiation for our finnes: and not for our

onely, but also for the finnes of the whole world.

3 And hereby we doe know that we know him, if we keepe

4 He that faith , I know him , and keepeth not his comman-

dements, is a liar, and the trueth is not in him.

5 But whoso keepeth his word, in him verely is the love of Godperfected: hereby know we that we are in him.

6 He that faith he abideth in him , onght himfelfe alfo fo to

walke, enen as he walked.

7 Brethren, I write nonew commandement who you, but an old commandement which ye had from the beginning: the old commandement is the word which yee have heard from the beginning.

8 Againe, a new commandement I write vute you, which

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thing is true in him and in you: because the darknesse is past, and the true light now thineth.

9 Hee that faith he is in the light, and hateth his brother, is in

darkneffe euen yntill now.

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10 He that loveth his brother, abideth in the light, and there is none occasion of † Rumbling in him.

TI But he that hateth his brother, is in darknesse, and walketh semilal. indarknesse, and knoweth not whither he goeth, because that dark-

nelle hath blinded his eyes.

12 I write ynto you, little children, because your finnes are for-

giuen you for his Names fake.

13 I write ynto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, young men, because yee haue onercome the wicked one. I write vnto you, little children, because ye haue knowen the Father.

14 I have written vnto you, fathers, because ye have knowen him that is from the beginning. I have written vnto you, young men, because ye are strong, and the word of God abideth in you,

and ye have oucreome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the fielh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world paffeth away, and the luft thereof, but hee what doeth the will of God, abideth for euer.

18 Littlechildren, it is the laft time: and as yee have heard that Antichrift shall come, even now are there many Antichrifts,

whereby we know that it & the laft time.

19 They went out from vs but they were not of vs: for if they had beene of vs, they would no doubt have continued with vs: but they mint out that they might be made manifest, that they were not all of vs.

20 But ye have an vnction from the holy One, and ye know all

things.

at I have not written vnto you, because ye know not the truth, but because ye know it, and that no lie is of the trueth.

32 Who is alyar, but he that denieth that lefis is the Chrift?

he is Antichrift, that denieth the Father and the Sonne.

23 Whosever denieth the Sonne, the same hash not the Father: but hee that acknowledgeth the Sonne, hath the Father also.

24 Let that therefore abide in you, which ye have heard from

LIOHN

the beginning: if that which ye have heard from the beginning, thall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that he hath promised vs , even eter-

all life.

26 Thefe things have I written ante you, concerning them that

Reduce you.

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27 But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; But as the fame anointing teacheth you of all things, and is trueth, and is no lie; and even as it bath taught you ye shall abide in § him.

28 And now, little children, abide in him, that when he shall appeare, we may have considence, and not be ashamed before him at his comming.

Or, know 29 If ye know that he is righteons, I ye know that every one

gee. that doeth righteouine fle, is borne of him.

CHAP. III.

* God manifesteth his some in making we his sommes? 3 who must be pure as he is pure.

B. Ehold, what maner of lone the Father hath bestowed you vs, that we should be called the sounces of God: therefore the world knoweth vs not because it know him not.

2 Beloued now are we the sonnes of God, and it doeth not yet appeare what we shall be: but we know, that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And every man that bath this hope in him, purifieth him-

felfe,euen as he ispnre.

4 Wholocuer committeth finne, transgreffeth also the Law: for finne is the transgression of the Law.

5 And ye know that he was manifested to take away our finnes,

and in him is no finne.

6 Whosoeuer abideth in him, finneth nots whosoeuer funeth, hath not seene him, neither knowen him.

7 Little children, let no man deceive you: he that doeth righ-

seouine ffe, is righteous, euen as he is righteous.

8 He that committeeth finne is of the deuill, for the deuil finmeth from the beginning: for this purpose the Sonne of God was smallested, that he might destroy the works of the deuill.

9 Whosewer is borne of God, doeth not commit sinne : for his seed remainesh in him, and he cannot sinne, because he is borne

of God.

10 In this the children of God are manifest, and the children

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CHAP. IIII.

of the deuill: who focuer doth not right councile, is not of God, neither he that loueth not his brother.

II For this is the | medage that ye heard from the beginning, | Or, come that we should lone one another.

12 Not as Cain, who was to f that wicked one, and flew his bro mens. ther: and wherefore flew he him? because his owne works were euill, and his brothers rightcous.

13 Marneile not, my brethren, if the world hate you.

** We know that we have passed from death vnto life, because we love the brethren: hee that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a murtherer, and yee know that no murtherer hath eternal! life abiding in him.

16 Hereby perceiue wee the loue of God, because hee layd downe his life for vs, and wee ought to lay downe our lines for the brethren.

17 But whose hath this worlds good, and seeth his brother hath need, and thatteth up his bowels of compassion from him; how dwelleth the love of God in him?

18 My little children, let vs not loue in word, neither in tongue,

but in deed and in trueth.

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13,

\$ 29 And hereby we know that we are of the tructh, and shall + Gr.por-

20 For if our heart condemne vs , God is greater then our

heart, and knoweth all things.

2 (Beloned if our heart condemne vs not: then have we confi-

dence toward God.

22 And whatfoeuer we aske, we receive of him, because wee keepe his commandement, and doe those things that are pleasing in his sight.

23 And this is his commandement, that we should be cene on the Name of his Sonne Iesus Christ, and love one another as hee gave vs commandement.

24 And hee that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs by the Spirit which he hath given vs.

CHAP. IIII.

B He warnesh shem not so believe all teachers, but so try them by the rules of the Catholike faiths 7 and by many reasons exhorteth them to brotherly lone.

Beloned, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world-

Ec 3

a Hereby

2 Hereby know ye the Spirit of God: enery spirit that confesheth that lesus Christ is come in the flesh, is of God.

3 And enery spirit that confesseth not that lesus Christ is come in the fieth, is not of God: and this is that spirit of Antichrist, whereof you have heard that it should come, and even now alseady is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world,

They are of the world: therefore speake they of the world,

and the worldheareth them.

6 We are of God: he that knoweth God, heareth vo: he that is not of God, heareth not vo: hereby know we the Spirit of tructh, and the fpirit of errour.

7 Beloued, let vs lone one another; for lone is of God: and theryone that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God : for God is loue.

In this was manifefted the love of God towards vs, because that God sent his onely begotten Sonne into the world, that wee might live through him.

10 Hereinislone, not that we loved God, but that he loved vs,

and fent his Senne to be the propitiation for our finnes.

It Beloued, if God fo loued vs, we ought alfoto loue one as-

12 No man hath feene God at any time. If we love one another, God dwelleth in vs. and his love is pefected in vs.

13 Hereby know we that we dwell in him, and he in vs, be-

caufe he hath given vs of his Spirit.

14 And we have feene, and doe teffife, that the Father fent the Sonne to bethe Saviour of the world.

15 Wholoever thall confesse that lefus is the Sonne of God,

God dwelleth in him and he in God.

26 And we have knowen and beleeved the lone that God hath to vs. God is lone, and he that dwelleth in lone, dwelleth in God, and God in him.

Gr love

- 17 Herein is † our lone made perfect, that we may have boldneffe in the day of judgement, because as he is, to are we in this
- 18 There is no feare in love, but perfect love calleth out feare is because feare hath torment: he that feareth, is not made perfect in love.

19 We loue him because he first loued vs.

20 If a man tay, those God and hatch his brother, he is a liar, For he that length not his brother whom he hath feene, how can be love God whom he hath not feene?

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st And this commandement have we from him, that he with

CHAP. V.

the that lowesh God loweth his children, and keepeth his commundements: 3 Which to the fastifull are not granous. 9 Itjusable to juse us.

W Hosoener beleeueth that Less is the Christ, is borne of God: and enery one that loueth him that begate, loueth him also that is begotten of him.

2 By this we know that we lone the children of God, when

we love God, and keepe his commandements.

3 For this is the love of God, that we keepe his commanded

ments, and his commandements are not grienous.

3 For whatsoever is borne of God, ouercommeth the world; and this is the victory that ouercommeth the world, even oue hith.

Who is he that ouercommeth the world, but he that belies-

neth that Iefus is the Sonne of God.

6 This is he that came by water and blood, each Iesis Christs not by water onely, but by water and blood; and it is the Spirit that beareth withest because the Spirit is trueth.

-7 For there are three that beare record in heaven the Father,

the word, and the holy Ghoft : and thefe three are one.

8 And there are three that beare witnesse in earth, the Spirit, and the Water, and the Blood: and these three agree in one.

9 If we receive the witnesse of men, the witnesse of God is greater: for this is the witnesse of God which he hath testified of his Sonne.

10 He that beleeneth on the Sonne of God, bath the witnesse in himselfe: he that beleeneth not God, bath made him a liar, because he beleeneth not the record that God gane of his Sonne.

at And this is the record that God hath given to vs eternal?

life, and this life is in his Sonne.

12 He that hath the Sonne, hath life; and he that hath not the

Sonne bath not life.

13 These things have I written unto you that believe on the Name of the Sonne of God, that ye may know, that ye have eternall life, and that ye may believe on the Name of the Sonne of God.

14. And this is the confidence that we have I in him, that if we I Or saw afke any thing according to his will he heareth vs.

15 And if we know that he heare vs, what focuer we aske, we have.

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To If a any manfee his brother finne a finne which is not oneo death, he shall aske, and he shall give him life for them that finne not onto death. There is a finne onto death. I doe not say that he shall pray for it.

f 17 All varightcoulnelle is finne, and there is a finne not vato

death.

18 We know that wholoeuer is borne of God, finneth not: but he that is begotten of God, keepeth himfelfe, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world

lieth in wickednesse.

20 And we know that the Sonne of God is come, and hath gitien vs an understanding that we may know him that is true; and we are in him that is true, enen in his Sonne Iesus Christ. This is she true God, and eternall life.

21 Little children keepe your selves from Idoles. Amen.

THE SECOND EPISTLE,

Exhartation to personers in Christian lose and beliefe, 8 Less was lose the reward of our profession. > To enoyd seducers.



HE Elder vnto the elect Lady, and her children, whom I love in the trueth: and not I onely, but alfo all they that have knowed the true th:

2 For the trueths fake which dwelleth in vs,and

thall be with vs for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Ielus Christ, the Sonne of the Father in trueth and loue.

4 I reioyced greatly, that I found of thy children walking in truth, as wee have received a Commandement from the Fa-

ther.

5 And now, I beleach thee Lady, not as though I wrote a new commandement unto thee; but that which we had from the beginning, that we lose one another.

6 And this is love, that we walke after his commandements. This is the commandement, that as ye have heard from the begin-

ning, ye thould walke in it.

7 For many decemers are entred into the world, who confesse not that Iesus Christ is is come in the field. This is a decemer and an Antichrist.

& Looke to your felues, that wee lofe not those things which I Or, go-We have I wrought, but that we receive a full re-vard. sed. Some

9 Wholoeuer transgresseth, and abideth not in the decrine copies of Christ, hath not God : hee that abideth in the doctrine of reade, Chrift, he hath both the Father and the Sonne which ye

10 If there come any vinto you, and bring not this doctrine re- have perceine him not into your house, neither bid him, God freed. ned, but

II For he that biddeth him, God speed, is partaker of his enill shat yee decdes. recesse a

12 Having many things to write vote you, I would not write &c. with paper and ynke, but I trust to come vnto you, and speake + Greeke face to face, that our ioy may be full. weamsh se

13 The children of thy clea fifter greet thee . Amen .

THE THIRD EPISTLE of IOHN.

Gaius commended for pietie, 5 and bospitalitie 7 to true Preachers. 9 Diotrephes dispraised for ambiston, 12 The good report of Demetries confirmed.



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He Elder vnto the wel-beloued Gaius, whom I loue fin the tructh.

Or struty. 2 B: loved, I with above all things, that theu | Or, pray. mayeft proiper, and be in health even as thy loule

mose to

profpereth. 3 For I rejoyced greatly when the brethren came and testified of the trueth that is in thee, even as thou walkelt in the trueth.

4 I have no greater joy, then to heare that my children walke in trueth.

5 Beloued, thou doeft faithfully what focuer thou doeft to the brethren, and to ftrangers :

6 Which have borne witnesse of thy charitie before the Church: whom if thou bring forward on their journey after a godly fort, thou fhalt doe well:

7 Because that for his Names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive fuch , that we might be felfow-helpers to the trueth.

9 I wrote vnto the Church, but Diotrephes, who loueth to haue the preeminence among them receive th vs not.

10 Wherefore if I come. I will remember his deeds which he deeth, prating against vs with malicious words : and not content sherewith a therewith, neither docthine himfelfe receive the brethren, and forbiddeth them that would, & caffeth them out of the Church.

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IT Beloved, follow not that which is easil, but that which is good. He that doth good, is of God: but he that doth ewill, hatha not feene God.

12 Demetrius hath good report of all men, and of the truth it felfe: yea, and we also beare record, and ye know that our record is true.

13 I had many things to write , but I will not with ynke and

pen write vnto thee.

forecke, 14 But I trust I shall shortly see thee, and we shall speake f sace mouth to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE of Lyde.

An exhortation to conflancie in fash. 13 Horrible punifications prepared for false teachers. 20 The godis by prayer to the holy Ghost, grow in grace.



Vde the servent of Iesus Christ, and brother of lames, to them that are sanctified by God the Fanther, and preserved in Iesus Christ, and easied:

2 Mercy vnto jou, and peace, and loue bee

multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common faluation, it was needfull for me to write vnto you, and exhort you, that ye should earnefully contend for the faith which was once deliuered to the Saints.

4 For there are certaine men crept in vnawares, who were before of old ordeined to this condemnation, vngodly men, turning the grace of our God into lascinionine file, and denying the onely Lord God, and our Lord Ielus Christ,

5 I will therefore put you in rememembrance, though ye once knew this, how that the Lord having faved the people out of the land of Egypt, after ward destroyed them that believed not.

der darknesse, wnto the judgement of the great day .

7 Euenas Sodome and Gomerthe, and the cities about them, in like maner gining themselves over to fornication, and going

Cr. prin.

after f strange fielh, are let fourth for an example, fullering the f Go so vengeance of eternall life.

8 Likewiscalfo these filthy dreamers defile the fielh, despise

dominion, and speake enill of dignities.

9 Yet Michael the Arch-angel, when contending with the deuill, he disputed about the body of Moses, durft not bring again? him a railing acculation, but said. * The Lord rebuke thee.

to But these speake euil of those things which they know not: 3.2. but what they know naturally, as bruit beasts, as those things

they corrupt themfelues.

and ran greedily after the errour of Balaam, for reward, and pe-

sithed in the gaine-faying of Core.

with you, feeding themselves without scare: cloudes they are without water caried about of winds, trees whole fruit without fruit, twice dead plucked up by the roots.

13 Raging waters of the feat, forming out their owne shame, wandring starres, to whom is reserved the blackenesse of darker

Belle for euer.

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14 And Enoch also, the seventh from Adam prophetical of these faying Behold, the Lord commeth with ten thousands of his faints,

15 To execute indgement upon all, and to comince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard fletches, which ungodly finners have spoken against him.

owne lufts and their mouth freaketh great swelling words, ha-

ning mens persons in admiration because of advantage.

17 But beloued remember ye the words, which were spokes before of the Apostles of our Lord Iesus Christ:

18 How that they told you there should bee mockers in the last time, who should wake after their owner ungodly lists.

19 Thefe be they who feparate themselves, sensuall, having

20 But ye beloued, building up your felues on your most ho-

ly faith, praying in the holy Ghoft, 21 Keepe your felues in the love of God, looking for the mez-

21 Keepe your felues in the love of God, looking for the mex ty of our Lord lefus Christ vote eternal! I fe-

22 And of lome have compassion, making a difference:

23 And others fave with feare, pulling them out of the fires hating even the garment spotted by the fielb.

nating even the garment spotted by the neth.

2.4 Now vnto him that is able to keepe you from falling, and to

prefene you fault leffe before; the prefence of his glory, with execteding toy,

25 To the enely wife God our Saujour, be glory and maie tic, dominion and power, now and for ever.

THE REVELATION OF S. I OHN the Digine.

CHAP. I.

& John writesh to the fewen Churches of Afia. 7 The comming of [brift : 14 His power and Maiefy.



He Revelation of Jefus Chrift, which God gave vnto him, to shew vnto his servants things which must shortly come to passe; and he sent and signified is by his Angel vnto his feruant lehn,

2 Who bare record of the word of God and of the testimony of lesus Christ, and of all things that he saw.

3 Bleffed is he that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.

4 John to the feuen Churches in Afia, Grace be vnto you, and peace, from him * which is, and which was, and which is to come, and from the feuen spirits which are before his throne:

5 And from lefus Christ, who is the faithfull witnesse, and the * first begotten of the dead, and the Prince of the kings of the earth: vnto him that loued vs, *and washed vs from our finnes in his owne blood,

6 And hath * made vs Kings and Priefts vnto God and his Father: to him be glory and dominion for ever and ever, Amen.

7 * Behold, he commeth with clouds, and enery eye thall fee him, and they also which pierced him : and all kinreds of the Matth. earth shall waile because of him : euen fo, Amen.

8 I am Alpha and Omega, the beginning and the ending, faith the Lord, which is, and which was, and which is to come, the Almighty.

9 I Iohn, who also am your brother, and companion in tribulation, and in the kingdome and patience of Ielus Christ, was in the lile that is called Patmes, for the word of God, and for the gestimony of left's Christ.

10 I was in the spirit on the Lords day, and heard behind me a great vo.ce,as of a tr mpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou feeft, write in a booke, and fend it vato the feuen Chur-

Exed. 3.14.

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chee which are in Alia, voto Ephelus, and voto Smyrna, and voto Pergames, and vnto Thyatira, and vnto Sardis, and Philadelphisand voto Laodicea.

12 And I turned to fer the voyce that foake with mee, And

being tarned, I faw feuen golden Candlestickes.

13 And in the midit of the leven Candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the foot, and girt about the pays with a golden girdle.

14 His head, and his haires were white like wooll, as white as

fnow, and his eyes were as a flame of fire,

19 And his feet like vnto fine braffe , as if they had burned in

a furnace: and his vo, ce as the found of many waters.

16 And he had in his right hand feuen ftarres : and out of his mouth went afharpetwo edged fword : and his countenance was as the Sunne thineth in his ftrength

17 And when I faw him, I fell at his feet as dead : and he laid his right hand woon me, faying vato me, Feare not, *I am the firft, * Efav

and the laft.

18 I am he that liveth, and was dead: and behold, I am alive for enermore, Amen, and have the keyes of hell, and of death.

19 Write the things which thou haft feene, and the things

which are, and the things hich shall be hereafter.

20 The myster, of the lenen starres, which thou lawest in my right hand, and the leuen golden Candlestickes. The seuen Stars are the Angels of the fenen Churches: and the feuen candlefticks which thou faweft, are the feuen Churches.

CHAP. II.

What is to be written to the Angels of the Churches of 1 Ephe fice, 8 Smyrma. 12 Pergamens, 18 Thyasira: and what is were sty praise or disprase in them.

TNto the Angel of the Church of Ephelus, write, Thelethings faith he that holdeth the feuen starres in his right hand, who walketh in the midft of the seven golden Candlesticks:

2 I know thy workes, and thy labour, and thy patience, and how thou canft not beare them which are enill, and thou haft tried them which fay they are Apostles, and are not, and hast found them lyars:

3 And haft borne, and haft patience, and for my Names fake

haft laboured, and haft not fainted,

4 Neuerthelesse, I have somewhat against thee, because thou

haft left thy first loue.

5 Remember therfore from whence thou art fallen, and repent and doe the first worker, or else I will come vato mee quickly,

41.4.and 44.6.

and will remodue thy Candlefticke out of hisplace, except these repent.

6 But this thou haft, that thou hateft the deedes of the Nico-

laitanes, which I also hate.

7 He that hath an eare, let him heare what the Spirit faith vato the Churches: To him that ouercommeth, will I give to eat of the tree of life, which is in the middeft of the Paradite of God.

8 And wree the Angel of the Church in Smyrna, write, The strings faith the first and the last, which was dead, and is aline;

I know thy workes, and tribulation, and ponerty, but thou art rich, and I know the blaf, hemy of them which fay, they are

Lewes, and are not but we the Synagogue of Satan.

To Feare none of those things which thou shalt suffer: behold, the deaill shall east some of you into prison, that ye may be tried, and yee shall have tribulation ten dayes; be thou saithfull vnto death, and I will give thee a crowne of life.

II He that hath an eare, let him heare what the Spirit with white the Churches. He that opercommeth, shall not be hurt of

the second death .

12 And to the Angel of the Church in Pergamos, write, Thefe things faith he, which hath the flare e fword with two edges.

13 I know thy workes, and where thou dwellest, euin where Satansseate is, and thou holdest fast my Name, and hast not denied my faith, even in those dayes wherein Antipas was my faithfull Martyr, who was slaine among you where Satan dwelleth.

14 But I have a few things against thee, because thou hast there
"Foun. 25 them that hold the doctrine of * Balaam, who taught Balac to
cast a stembling blocke before the children of Israel, to cate
things facrificed to Idoles, and to commit somication.

15 Se haft thou also them that hold the dodrine of the Ni-

colaitanes, which thing I hate,

16 Repent, or elfe I will come unto thee quickly, and wil fight

against them with the sword of my mouth.

17 Hethat hath an eare let him heave what the Spirit faith ynto the Churches To him that ouercommeth, will I give to eat of the hidden Manna, and will give him a white ftone, and in the ftone a new name written, which no man knoweth, faving hee that receiveth it.

18 And vnto the Angel of the Church in Thyatira, write, The'e things faith the Fonne of God, who hath his eyes like vnto a flame

of fire and his feet are like fine braffe.

19 1 know thy works, and charity, and fervice, and faith and thy patience, and thy workes, and the laft to be more then the first.

30 Not

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman * lesabel, which calleth her selle a * 1. Korg. Prophetesse, to teach and to seduce my servants to commit forni- 16,32, gation, and to eate things sacrificed vnto idoles.

21 And I gave her frace to repent of her fornication, and the

gepeneed not.

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22 Behold, I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their d. eds.

23 And I will kill her children with death; and all the Churches shall know that I * am he which searcheth the reines * Ier. 12 and hearts; and I will give vnto every one of you according to 20.8.17.

your works.

24 But vnto you I fay, and vnto the reft in Thyatira, as many as have not this doctrine, and which have not knowen the depths of Satan, as they speake, I will put vpon you none other burdens

25 But that which ye have already, hold fast till I come.

26 And he that onercommeth, and keepeth my workes with the end to him I vill give power over the nations.

27 (* And he shall rule them with a rod of yron : as the vef- * Pfal, fels of a potter shall they be broken to shiners:) euen as I received 2,9, of my Father.

28 And I will give him the morning farre.

2) He that hath an eare, let him heare what the Spirit faith yme to the Churches.

CHAP. III

3 The Angel of the Church of Sardis repropered, 10 Of Philadelphia appropued, 15 Of Landicea rebuked. 20 Christ flandeth at the 200re and knocketh.

A Nd vnto the Angel of the Church in Sardis, write, These things saith he that hath the seuen Spirits of God, and the seuen Start is 1 know thy workes that thou hast a name that thou linest, and art dead.

3 Be watchfull, and firengthen the things which remaine, that are ready to die: for I have not found thy works perefect be-

fore God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. * If therefore thou shalt not watch, I will come on thee as a thiese, and thou shalt not know what *1. These hours I will come upon thee.

4. Thou haft a few names even in Sardis, which have not pet.3.2. defiled their garments and they shall walke with me in white:

for they are worthy.

& Chap. 20,12, philip 3.

He that overcommeth, the fame shall be cloathed in white raiment, and I will not blet out his name out of the " booke of life, but I will confesse his name before my Father, and before his Angels.

6 He that hath an eare,let him heare what the Spirit faith wie

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7 And to the Angel of the Church in Philadelphia, write, Thefe things faith he that is holy, he that is true, he that hath the key of Dauid, he that openeth, and no man fantteth, and thutteth, and no man openeth,

& I know thy works: behold, I have fet before thee an open doore and no man can thut it: for thou haft a little ftrength, and

haft kept my word, and haft not denied my Name.

9 Behold, I will make them of the Synagegue of Satan, which fay they are lewes, and are not, but doe lie : behold, I will make them to come, and worthip before thy feet, and to know that I have loved thee.

1. Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come wpon all the world, to try them that dwell woon the earth.

II Behold, I come quickely, hold that fast which thou hast,

that no man take thy crowne.

13 Him that ouercommeth , will I make a pillar in the Temple of my God, and he shall goe no more out : and I will write spon him the Name of my God, and the name of the city of my God, which is new Hierufalem, which commeth downe out of heaven from my God: And I will write upon him my new

13 He that hath an eare, let him heare what the Spirit faith

vnto the Churches.

14 And vate the Angel of the Church fof the Laodiceans. write, Thefe things faith the Amen, the faithfull and true witneffe the beginning of the creation of God:

15 I know thy workes, that then art neither cold nor hote, I

would thou wert cold or hote.

16 So then becatife thow art lukewarme, and neither cold nor

hote. I will spew thee out of my mouth:

17 Because thou sayest, Lam rich, and increased with goods, and have need of nothing; and knowest not that then art wret-

ched, and miserable, and poore, and blind, and naked.

. 18 I counsell thee to buy of me gold tried in the fire, that mayeft be rich, and white raiment, that thou mayeft be clo and that the shame of thy nakednesse doe not appeare, and anothe thine eyes with eye-falue, that thou mayeft fee. 19 * As

100,10 Landices

19 . As many to I love. I rebuke and chaften, be zealous ther. & Pron. 2. fore, and repent.

20 Behold, I fland at the doore, and knocket if any man heare 12. 5. my voyce, and open the doore, I will come in to him and will hip

with him, and he with me.

21 To him that ouercommeth, will I grant to fit with mee in my throne, even as I also overcame, and am fet downe with my Father in his throne.

32 Hee that both an eare, let him heare what the Spirit faith

vnto the Churches.

CHAP. IIII.

a John feeth the throne of God, 4 about which are foure and swenty Elders fisting, to who lay downe sheir evenues and worship him that sate on the thront.

Fter this I looked, and behold a doore was opened in hea-Auen : and the first voyce which I heard, was as it were of a trumpet, talking with me, which faid, Come vp hither, and I will show thee things which must be hereafter.

2 And immediatly I was in the Spirit, and behold, a throne.

was fet in heaven and one fate on the throne.

3 And hee that fate was to looke upon like a Tasper, and a Sardine stone : and there was a rainebow round about the Throne, in fight like voto an Emeralde.

4 And round about the Throne were foure and twenty leats, and upon the feats I faw foure and twenty Elders fitting clothed in whiteraiment, and they had on their heads crownes of gold.

5 And out of the Throne proceeded lightnings , and thundrings, and voyces: and there were season lampes of fire burning before the Throne, which are the feven Spirits of God.

6 And before the Throne there was a fea of glaffe like voto Chrystall: and in the midst of the throne, and round about the

Throne were foure beafts full of eyes before and behind. 7 And the first beast was like a Lion, and the second beast

like a Calfe, & the third beaft had a face as a man, and the fourth beaft was like a flying Eagle.

8 And the foure beafts had each of them fixe wings about him, and they were full of eyes within, and they t reft not day & t Grabes night, faying, * Hely, holy, holy, Lord God Almighty, which was, have no and is, and is to come.

9 And when those beafts gine glory, and honour, and thanks * Efay to him that face on the throne, who lineth for enerand ener,

10 The foure and twenty Elders fall downe before him that face on the Throne, and worthip him that liueth for euer and

reft

& Chap. 5.I.2.

ener, and caft their crownes before the Throne, faying,

11 * Thou art worthy, O Lord, to receine glory, and honorr, and power: for thou haft created all things, and for thy pleafore they are, and were created.

CHAP. V.

I The booke with feurn scales. 9 not to bee opened but by the Lambe flaine. 12 The Elders praise the Lambe.

Nd I faw in the right hand of him that fate on the Throne, a booke written within, and on the backfide fealed with feauen seales.

2 And I faw a strong Angel proclaiming with a lend voyce: Who is worthy to open the booke, and to loofe the scales thereof?

3. And no man in heaven nor in earth, neither under the earth, was able to open the booke neither to looke thereon.

4 And I wept much because no man was found worthy to open and to reade the booke neither to looke thereon.

" Gen.

5 And one of the Elders faith vnto me. Weepe not behold. the Lyon of the tribe of Iuda, the roote of David hath prevailed to open the booke and to look the fealesthereof.

6 And I beheld, and loe in the middest of the Throne and of the foure beafts, and in the middeft of the Elders stood a Lambe as it had been flaine, having fenenhornes and feuen eyes, which are the feuen Spirits of God, fent forth into all the earth.

7 And he came and tooke the booke out of the right hand of

him that fat vpon the Throne.

8 Aud when he had taken the booke, the foure Beafts, and foure and twenty Elders fell downe before the Lambe, having enery one of them harps; and golden vials full of | odours, which are the prayers of the Saints.

Tor.mcense.

* r.Pet.

2.9.

49.9.

o And they lang a new fong, laying, Thou art worthy to take the booke, and to open the feales thereof: for thou wast flaine, and haft redeemed vs to God by thy blood, out of every kinred, and tongue, and people, and nation.

10 * And haft made vs ynto our Ged Kings and Priefts, and

we shall reigne on the earth.

II And I beheld, and heard the voyce of many Angels, round about the Throne, and the Beafts, and the Elders and the number of them was tenne thousand times tenne thousand, and thousands of theusands,

12 Saying with a loud voyce, Worthy is the Lambe that was flaine, to receive power, and riches, and wifedome, and ftrength,

and honour, and glory, and blessing.

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13 And energy creature which is in beauen, and on the earth; and vider the earth, and fach as are in the fea, and all that are in them, heard I, flying, Blessing, honor glory and power bee vinto him that fitteth upon the Throne, and vinto the Lambe for cuer and ener.

14 And the foure Beafts fild, Amen. And the foure and twenty Edders fell downe & worthipped him that lineth for enex

and ever-all make it about a stry toped glam row from dishear of

CHAP. YI.

1 The opening of the feates in order, and what followed thereupon consenuing a prophefic to the worlds end.

A Nd I fawe when the Lambe opened our of the feales, and I heard as it were the noise of thunder; one of the foure beafts,

fa, ing, Come and fee.

2 And I faw, and behold a white horse, and hee that fate on him, had a boward a crowne was given vate him, and heewent forth conquering, and to conquere.

3 And when hee had opened the second seale, I heard the fo-

2003.14

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cond beaft fays. Come and feet are sid To strang sit to 1 71

4 And there went out another horse that was red and power a was given to him that sate thereon to take peace from the earth, and that they should kill one another: and there was given vnto him a great word.

5 And when he had opened the third feale, I heard the third beaft fay, Come and fee. And I beheld, and loe, a blacke herfer&

he that fate on him had a paire of balances in his hand.

6 And I heard a voyce in the midft of the foure beafts fay.

A measure of wheat for a penie, and three measures of barley | Thefor a peny, and fee thou hart not the oyle and the wine.

word

7 And when hee had opened the fourth feale, I heard the Chaning

voyce of the fourth beaft fay, Come and fee.

8 And I locked and behold, a rale horse, and his same that a measure state on him was Death, and hell followed with him: and power conteining was given syntothem, over the fourth part of the earth to kill one wine with sword, and with hunger, and with death, and with the beasts quart, of the earth.

and the

9 And when he had opened the fift leale, I faw under the Als melfis tar, the foul softhem that were flaine for the word of God, and part of a

for the testimony which they held.

10 And they cryed with a loudewoyce, faying, How long, O | 07, 50 |
Lord, hely and true, deeft them not indge and auenge our bleed bim.

on them that dwell on the earth?

It And white robes were given vnto every of them, and

it was faid vnto them, that they should reft yet for a little feafon, untill their fellow fernants also, and their brethren that should be killed as they were, should be fulfilled.

18 And I beheld when hee had opened the fixt feale, and loe, there was a great earthquake, and the Sunne became blacke as

fackcloth of haire, and the Moone became as blood.

13 And the flarres of heaven fell ypon the earth, enen as a fig 10% Erec caftoth her I votimely figges when the is shaken of a mighty greene winde.

14 * And the heaven departed as a scroule when it is rolled to-* Ela, 34. gether, and enery mountaine and Island, were mooned out of their

places.

figs.

Luke

33.30.

15 And the kings of the earth and the great men, and the rich men, and the chiefe captaines, and the mighty men, and enery bondman, and every free man, hid themselves in the dennes, and in the rockes of the mountaines,

16 And faid to the mountaines and rockes, * Fall on vs, and hide vs from the face of him that fitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who shall bee

able to Ramd?

CHAP. VII.

2 The feruants of God fealed. 4 The number of the tribes that were fealed. 9 An infinite number before the Throne clad in white robes.

Ndafter thefethings , I faw foure Angels standing on the foure corners of the earth, holding the foure windes of the earth, that the windeshould not blow on the earth, nor on the Sca, nor en any tree.

3 And I faw another Angel afcending from the Eaft, hauing the scale of the living God : and he cried with a loud voice to the foure Angels to whom it was given to hurt the earth and the Sea,

3 Saying, Hurt not the earth, neither the fea, nor the trees, till we have fealed the fervants of our God in their forcheads.

4 And I heard the number of them which were feated : and there were fealed an hundreth and forty and four ethousand, of all the tribes of the children of Ifrael.

c Of the tribe of Inda were fealed tweluethousand. Of the tribe of Reuben we scaled twelve thouland. Of the tribe of Gad

were fealed twelve thousand.

6 Of the tribe of Afer were fealed twelve thousand. Of the tribe of Nepthali were scaled twelve thousand. Of the

tribe

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eribe of Manaffes were feeled twelve thenfand.

7 Of the tribe of Simeon were fealed twelve thouland. Of the tribe of Levi were fealed twelve thouland. Of the tribe of Islachar were fealed twelve thouland.

8 Of the tribe of Zabulen were fealed twelve thousand. Of the tribe of lefeph were fealed twelve thousand. Of the tribe of

Benjamin were fealed twelve thoufand.

9 After this I beheld, and loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, frood before the throne, and before the Lambe, cloathed with white robes, and palmes in their hands;

to And cryed with a loud voyce, faying, Saluation to our God, which fitteth vpon the throne, and wnto the Lambe.

II And all the Angels frood round about the Throne, and about the Elders, and the foure beafts, and fell before the Throne on their faces, and worthipped God.

12 Saying, Amen: Bleising, and glory, and wifedome, and thankelgiuing, and honour, and power, and might be write our God:

for euer and euer, Amen.

13 And one of the Elders answered, saying vnto mee, What are these which are arayed in white robes: and whence came

they ?

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14 And I faid unto him, Sir, thou knowest. And heefaid to mee. These are they which came out of great tribulation, and haue washed their robes, and made them white in the blood of the Lambe.

him day and night in his Temple: and hee that fitteth on the * Chap.

Throne shall * dwell among them.

16 * They shall hunger no more, neither thirft any more, nei- * Elay

ther shall the Sunne light on them, nor any heat.

17 For the Lambe, which is in the midft of the throne, shall * Ef2.25; feed them, and shall leade them vnto living fountaines of waters: 8.chap. * and God shall wipe away all teares from their eyes. 21.4.

CHAP. VIII.

As the opening of the seamenth seale, 2 seam trampets are gimen to seam Angels, 3 and to another much incense to offer with the prayers of the Saints.

And when he had opened the feateenth feate, there was filence his heaven about the wage of halfe an houre.

2 And I faw the fenen Angels which flood before God, and to them were given fenentrumpets.

And another Angel came and flood at the altar, basing a

for, adde he thould offer it with the prayers of all Saints upon the golden altan which was before the throne.

A And the finoke of the attention which came with the prayers.

4 And the finoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand.

s. And the Angel tooke the cenfer, and filled it with fire of the altar, and cast it into the earth : and there were voyces, and thunderings, and lightnings, and an earthquake:

6 And the fenen Angels which had the fenen trumpets, prepa-

red themselvesto found that and it is said to com

7 The first Angel founded; and there followed baile, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all greene grasse was burnt up.

8 And the fecond Angel founded, and as it were a great mountaine burning with fire was cast into the sea, and the third

part of the fea became blood.

9. And the third part of the creatures which were in the Sea, and had life, dyed, and the third part of the ships were deflered as a supply a supply and the same and the same and the same and the same as a supply as a supp

10 And the third Angel founded, and there fell a great starte from heaven, burning as it were a lampe, and it fell yoon the third

part of the rivers, and voon the fountaines of waters:

II And the name of the flarre is called Wormewood, and the third part of the waters became wormewood, and many men dyed of the waters, because they were made bitter.

12 And the fourth Angel founded, and the third part of the Sunne was fmitten, and the third part of the Moone, & the third part of the flars, so as the third part of the mass darkered 1 and the day shone nor for the third part of it, and the night likewise.

is And I beheld, and heard an Angel flying through the middeft of heaven, faying with a loud voyce, Wee, wee, we to the inhabiters of the earth, by reason of the other voyces of the trumpet of the three Angels, which are yet to sound.

CHAP. IX.

The fift Angel founding, a starre falleth from beauth, to who own in genen the key of the bottomkesse pit. 2 He opening the pit, La. custs come forth.

And the fift Angel founded, and I faw a starte fall from heatomer onto the earth: and to him was given the key of the bottomlesse pit.

2 And hee opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sun

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and the ayre were darkened, by reason of the smoake of the pie.

3 And there came out of the smooth locusts upon the earth, and unto them was given power, as the scorpious of the earth have power.

4 And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any trees but onely those men which have not the seale of God in their forcheads.

5 And to them it was given that they should not kill them, but that they should bee tormented five moneths, and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those dayes shall men seeke death, and shall not find

it, and shall defire to die, and death shall flee from them.

7 And the shapes of the locusts were like vnto horses prepared vnto battell, and on their heads were as it were crownes like gold, and their saces were as the saces of men.

8 And they had haire as the haire of women, and their teeth

were as the teeth of Lions.

9 And they had breaftplates, as it were breaftplates of yrou, and the found of their wings was as the found of charets of many horfes running to battell.

10 And they had tailes like vnto Scorpions, and there were flings in their tailes and their power was to hurt men fine

moneths.

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11 And they had a king oner them, which is the Angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name | Apollyon.

12 One wee is palt, and behold, there come two wees more fay, A de-

That is to

hereafter.

13 And the fixt Angel founded, and I heard a voyce from the foure hornes of the golden Altar, which is before God,

14 Saying to the fixt Angel which had the trumpet, Loofe the foure Angels, which are bound in the great river Euphrates.

If And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeere, to slay the the third part of men.

16 And the number of the army of the horfemen were two hundred thousand thousand: and I heard the number of them,

17 And thus I law the horses in the vision, and them that sate on them, having breastplates of fire and of Jacino, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouthes issued fire, and smoothes, and brimstone.

18 By these three was the thirdpart of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouthes.

Fi 4

19 For their power is in their mouth, and in their tailes : for their tailes were like voto Serpents, and had heads, and with them

they doe hurt.

PGI.

135,15.

so And the reft of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worthip the deuils, "idols of gold, & filner, and brasse & ftene,& wood, which neither can fee, nor heare, nor walke. 1154&

21 Neither repented they of their murders, nor of their forceries,nor of their fornication, not of their thefts.

CHAP. X.

An Angel appeareth with a booke open a 6 he freareth that there Shall be no more time. 9 lobu is commanded to eat the booke.

NdI faw another mighty Angell come downe from heaven, clothed with a cloud, and a rainebow merypen his head, and his face was as it were the Sonne, and his feet as pillars of fire.

2 And he had in his hand a little booke open; and he fet his right foot vpon the fea, and his left foot on the earth.

3 Aud cryed with a loud veyce as when a Lion reareth : and when he had cryed, feuen thunders vttered their voyces.

4 And when the fenen thunders had vetered their voyces, I was about to write and I heard a voyce from heaven, faying vnto me, Scale vp those things which the seanen thunders vetered, and write them not.

5 And the Angell which I faw flaud voon the fea, and voon

the earth, lifted up his hand to heaven,

6 And fware by him that liueth for enerand ener, who createdheauen, and the things that therein are, and the earth, & the things that therein are, and the fea, and the things which are therin that there should be time no longer.

7 But in the dayes of the voyce of the leaventh Angell, when he shall begin to found, the mystery of God should be finished, as

he hath declared to his fernants the Prophets.

8 And the voyce which I beard from heaven spake vnto me againe, and faid, Goe, and take the little booke which is oven in the hand of the Angell which standeth woon the sea, and woon the earth.

9 And I went vnto the Angell, and faid vnto him, Gine mee * Ezek.2 the little booke. And he faid vnto me, * Take it, and eate it vp. 8.& 3.3.5 and it shall make thy belly bitter, but it shall be in thy mouth as I weet as hony.

10 And I tooke the little booke out of the Angels hand

and are it up, and it was in my mouth fweet as hony; and affoone as I had eaten it, my belly was bitter.

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II And he faid vntomee, Thou must prophefic agains before many peoples, and nations, and tongues, and kings.

CHAP. XI.

3 Two witnesses prophesie. 6 They have power to shugheaven that it raine not. 14 The second woe paft.

Nd there was given me a reed like vnto a rod, and the Angel A flood, faying, Rife, and measure the Temple of God, and the Altar, and them that worthip therein.

2 But the Court which is without the Temple f leave out, I Gr. Cafe and measure it not : for it is ginen ento the Gentiles, and the holy out.

city shall they tread under foot forty and two moneths.

3. And I will give power vnto my two witnesses, and they [Or, 1 will shall prophetic a thousand two hundred and threescore dayes give unse clothed in fackcloth . 4 Thefearethe * two olive trees, and the two candleftickes, wisnesses that they

standing before the God of the earth.

5 And if my man will hurt them, fire proceedeth out of their may promouth, and denoureth their enemies : and if any man will hurt phefie. them, he must in this manner be killed.

*Zach.4. 6 These have power to short heaven, that it raine not in the 3 and dayes of the prophetic : and have power over waters to turne 11,14. them to blood, and to finite the earth with all plagues, as often as

shey will. 7 And when they shall have finished their testimonie, the beaft that ascendeth out of the bottomlesse pit, shall make warre

against them, and shall ouercome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodome and Egypt, where also our Lord was crucified.

9 And they of the people, and kinreds, and tongues, and nations, shall fee their dead bodies three dayes and an halfe, and shall not suffer their dead bodies to be put in graves.

1 . And they that dwell upon the earth shalreisyce over them, and make merry, and shall fend gifts one to another, because these

two prophets tormented them that dwelt on the earth. II And after three dayes and an halfe the spirit of life from God, entred into them : and they freed upon their feet, and great feare fell your them which faw them.

12 And they heard a great voyce from heaven, faying vito them', Come vp hither. And they ascended up to heaven in & cloude, and their enemies beheld them.

at And

† Gr. tenth part of the city fell, and in the earthquake, and the tenth part of the city fell, and in the earthquake were flaine; for men feuen thousand: and the remant were affrighted, and gaue glory to the God of heauen.

14 The fecond woe is past, and behold the third woe commeth

quickly.

15 And the fewenth Angel founded, and there were great voices in heaven, faying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and hee shall reigne for our and other.

16 And the fonre and twenty Elders which fate before God

on their feats, fell won their faces, and worthipped God,

17 Saying, We give thee thankes, O Lord God, Almighty, which art, and wast, and art to come, because thou hast taken to

thee thy great power, and haft reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give toward write thy servants the Pro, hets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which I destroy the earth.

Or,cor-

19 And the Temple of God was opened in heaven, and there was feene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.

CHAP. XII.

I A woman clothed with the Summe, transileth, 4 before whom the dragon flandeth ready to denouse her childes 5 which is cannot up unto God.

Or, figne.

A Nd there appeared a great | wonder in heaten, a woman clothed with the Sinne, and the Moone under her feet, and upon her head a crowne of twelve flarres:

2 And the being with child, cried, trauailing in birth, and pai-

ned to be delinered.

I Or. Tone.

3 And there appeared another I wonder in headen, and behold, a great red dragon, having feuen heads, and ten hornes, and feuen crownes ypon his heads.

And his taile drew the third part of the flarres of heauth, and did cast them to the earth; and the dragon stood before the woman which was ready to be delinered, for to denoure her child as soone as it was borne.

5 And the brought forth a man child, who was to rule all nations with a rod of yron; and her child was caught up vnto God,

and to his throne.

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And the woman fled into the wildernes, where the hath a place prepared of God, that they thould feede her there a thoufand two handred and threefcore dayes.

7 And there was warre in heanen, Michael and his Angels fought against the dragon, and the dragon fought and his angels,

8 And prenailed not, neyther was their place found any more

9 And the great dragon was cast out that old serpent, called the dettill and Saran, which decemeth the whole world : he was cast out into the earth, and his angels were cast out with him.

10 And I heard a lond voyce, faying in heaven, New is come faluation and firength, and the kingdome of our God, and the power of his Chrift: for the accuser of our brethren is cast down, which accused them before our God day and night.

It And they ouercame him by the blood of the Lambe, and by the word of their Testimony, & they loued not their lives vn-

to the death.

12 Therefore rejoyce, ye heavens, and ye that dwell in thems Woe to the inhabiters of the earth, and of the fea: for the denil his come downe vnto you, having great wrath, because he knoweth that he hath but a fhort time.

13 And when the dragon faw that he was cast vnto the earth, heperfecuted the woman which brought forth the man childe.

14 And to the woman were given two wings of a great Eagle, that the might flee into the wildernesse into her place, where the is nourished for a time, and times, and halfe a time, from the face of the ferpent.

15 And the ferpent cast out of his mouth water as a flood after the woman: that he might cause her to be carried away of the

flood.

16 And the earth helped the weman and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth, with the womon, and went to make warre with the remnant of her feed, which keepe the commandements of God, and have the testimony of Iesus Christ.

CHAP. XIII.

I A beaft with senen heads riseth out of the sen, 2 to whom the dragon recladed his power. Is Another beaft comming out of the carth. 16 markethall in their forcheads.

Nd I flood vpon the fand of the fea : and faw a beaft rife vp Lont of the fea, having feuen heads and ten hornes, and vpon

I Or, his homes tome crowners, and woon his heads, the I name of blasphemy.

2 And the beaft which I faw, was like vote a Leepard, and his feete were as the feete of a Beare, and his mouth as the mouth of a lyon : and the dragon gaue him his power, and his feate, and great authority.

for.

3 And I saw one of his heads as it were † wounded to death, and his deadly wound was healed, and all the world wondred after the beaft.

4 And they worthipped the dragon, which gave power entethe beaft, and they worthipped the beaft, faying, Who is like vnto the beaft? Who is able to make warre with him?

5 And there was given water him a mouth, speaking great things, and blasphemies, and power was given to him to seentimete, me fourty and two moneths.

6 And hee opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwelt in heaven.

7 And it was ginen were him to make warre with the Saints, and to ouercome them: And power was ginen him ouer all kinreds, and tongues, and nations.

8 And all that dwell upon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, slaine from the foundation of the world.

9 If any man have an eare, let him heare:

* Matth. * Hee that leadeth into captinity; shall goe into captinity:

* Matth. * Hee that killeth with the sword, must be killed with the sword.

* Here is the patience and the faith of the Saints.

II And I beheld another heaft comming up out of the earth, and he had two hornes like a lambe, and he spake as a dragon.

12 And he exercifeth all the power of the fift beaft before him, and caufeth the earth and them which dwell therein, to worthip the first beaft, whose deadly wound was healed.

13 And he deth great wonders, so that heemaketh fire come downefrom heaven on the earth in the fight of men,

14 And deceineth them that dwell on the earth, by the meanes of those miracles which he had power to doe in the fight of the beaft, saying to them that dwell on the earth, that they should make an image to the beaft which had the wound by a sword, and did line.

or.

15 And hee had power to give † life vato the image of the beaft, that the image of the beaft should both speake, and cause that as many as would not worthly the image of the beaft, should be killed.

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CHAP. XIIIL

16 And he canfeth all, both fmall and great, rich and poore, free and bond, to receive a marke intheir right hand, or in their & Gr. to foreheads.

17 And that no man might buy or fell, fane him that had the marke, or the name of the beaft, or the number of his name.

18 Here is wisedome. Let him that bath understanding count the number of the bealt : for it is the number of a man, and his number is fixe hundred threefcore and fixe.

CHAP. XIIII.

3 The Lambe with his company flandeth on mount Sion. 6 An Angel preacheth the Goffel, 8 The fall of Babylon. 25 The harnest of the world.

Nd I looked, and loc, a Lambe freed on the mount Sion, and with him an hundred foorey and foure thousand, having his

Fathers Name written in their foreheads.

2 And I heard a voyce from heanen, as the voyce of many wateas, and as the voyce of a great thunder; and I heard the voyce of

harpers, harping with their harpes.

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3 And they fung as it were a new long before the throne, and before the foure beafts, and the Elders, and no man could learne that long, but the hundreth and fourty and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women : for they are virgins: These are they which follow the Lambe whitherfoeuer hee goeth : Thefe twere redeemed from among men; being the first fruits vnto God and the Lambe.

And in their mouth was found no guile : for they are with-

out fault before the throne of God.

6 And I faw another Angel flie in the midst of heanen having the everlasting Gospel to preach vnto them that dwell on the earth, and to enery nation, and kinred, and tongue, and people,

7 Saying with a loud voyce, Feare God, and give glory to him for the houre of his judgement is come : * and worthip him that made heaven and earth, & the fea, & the fountaines of waters.

8 And there followed another Angel, faying * Baby lon is fallen, is fallen, that great city, because shee made all nations drinke of the vine of the wrath of her fornication.

9 And the third Angel followed them, faying with a loud voyce, If any man worthip the beaft and his image, and receive his

marke in his ferchead, or in his hand,

to The amethall drinke of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and hee shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe.

bought.

* P[3]. 146.5. act. 14.15. *Ef.21.9.

Jer. 51.8. cha. 18,3,

11 And

II And the Imoke of their torment afcendeth vp for ener and ener. And they have no reft day nor night who worthip the beaft and his image, and who locuer receiveth the marke of his name.

12 Here is the patience of Saints: Here are they that keepe the

Commandements of God, and the faith of lefus.

13 And I heard a voyce from heaven, faying voto me, Write, or, from Bleffed are the dead which die in the Lord, I from henceforth, henceforth yea, faith the Spirit, that they may rest from their labours, and faith the their workes doe follow them.

> 14 And I looked, and behold a white cloude, and vpon the cloud one fate like vinto the Some of man, having on his head a

golden crowne, and in his hand a tharpe fickele.

15 And another Angell came out of the Temple, crying with 2 loud voyce vnto him that fate on the cloud: * Thrust in thy fickle and respe, for the time is come for thee to reape, for the harvelt Or, bied, of the earth is | ripe.

16 And hee that fare on the cloud thrust in his sickcle on the

earth, and the earth was reaped.

17 And another Angel came out of the Temple which is in

heanen, he alfo haning a sharpe fickele.

18 And another Angell come out from the altar, which had power over fire, and cryed with a loud cry to him that had the Tharpe fickele, faying, Thrust in thy sharpe fickle, and gather the clufters of the vine of the earth, for the grapes are fully ripe.

19 And the Angel thurst in his fickcle into the carch, and gathered the vine of the earth, and cast it into the great vinepresse

of the wrath of God.

fpirst, yea.

20 And the wineprefe was tradden without the city & blood came out of the winepraffe, even voro the horte bridles . by the space of a thousand and sixe hundred forlongs.

CHAP, XV.

I The feuen Angels which had the feuen la feplaques. 3 The fone of them that ouercome the beaft. I The fenen vials full of the wrath of God.

Nd I faw another figne in heaven great and maruellens, feuen Angels having the feuen last plagues, for in them is filled vp

the wrath of God.

2 And I faw as it were a fee of giaffe, mingled with fire, and them that had gotten the victory over the beaft, and over his image, and ouer his marke, and ouer the number of his same, stand on the sea of glasse, having the harpes of God.

* Ex.1 5.1 3 * And they fing the Song of Moles the fernant of God, and the Song of the Lambe, faying, I Great and maruellous are they

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workes, I ord God Almightie, * instand true are thy waies, thou * Pfal.

4 * Who shall not feare thee, O Lord, and glorifie thy Name? *Ier. 10.7 for thou onely art holy: for all nations shall come and worthip

before thee for thy judgements are made manifest.

5 And after that I looked, and behold, the Tem, le of the Ta-

bernacle of the Testimony in heaven was opened:

6. And the senen Angels came out of the Temple, having the senen plagues, clothed in pure and white liunen, and having their breasts girded with golden girdles.

7 And one of the foure beafts gaue vinto the featen Angels, fe uen golden vials, full of the wrath of God, who liveth for ever

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8 And the Temple was filled with smake from the glorie of God, and from his power, and no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI

2 The Angel poure out their reals of wrath, 6 The plagues that follow thereupon, 15, Christ commethas a thicfe.

A Nd I heard a great voyce out of the Temple, faying to the feuen Angels, Goe your wayes, and powre out the vials of the

wrath of God vpon the earth.

2 And the first went, and powred out his viall upon the earth, and there fell a noysome and grieuous fore upon the men which had the marke of the beast, and upon them which worthipped his image.

3 And the fecond Angell powred out his viall open the fea, and it became as the blood of a dead man: and enery lining foule

died in the fea.

4 And the third Angell powred out his viall upon the rivers,

and fountaines of waters, and they became bloud.

5 And I heard the Angell of the waters fay, Thou art righteons, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have flied the bloud of Saints, and Prophets, and thou haft given them bloud to drinke : for they are worthy.

7. And I heard another out of the Altar (ay, Euen fo, Lord God Almighty, true and righteous are thy judgements.

8 And the fourth Angell po ared out his viall upon the Sunne

and power was given vnto him to fcorch men with fire.

9 And men were || forched with great heate, and blashhemed || Oy, bure the Name of God, which hath power ouer these plagues: and ned they repented not to give him glory.

10 And

To And the fift Angel powred out his vial on the feate of the beaft, and his kingdome was full of darknesse, and they gnawed their tongues for paine.

II And blafphenied the God of heaven, because of their paines,

and their fores, and repented not of their deeds.

12 And the fixt Angel powred out his viall woon the great ritier Emphrates, and the water thereof was dryed vp, that the way of the kings of the East might be prepared.

13 And I faw three violence spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaft, and out

of the mouth of the false prophet.

14 For they are the furits of deails working miracles, which goe forth ynto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

2 5 * Behold, I come as a thiefe. Bleffed is he that watcheth, and keepeth his garments, left he walke naked, and they fee his shame.

16 And he gathered them together into a place called in the

Hebrew tongue, Armageddon.

27 And the feachth Angel powred out his viall into the ayre, and there came a great voyce out of the Temple of heaven, from the throne, faying, It is done.

18 And there were voyces, and thunders, and lightnings: and there was a great earthquake, fuch as was not fince men were v p-

on the earth, fo mighty an earthquake, and so great.

19 And the great City was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, * to give vnto her the cup of the wine of the fierce-neffe of his wrath.

* Yere.

· Matth .

34.44.

20 And enery Island fled away, and the mountaines were not found.

21 And there fell you men a great haile out of heanen, enery from about the weight of a talent and men blashhemed God, because of the plague of the haile: for the plague thereof was exsecting great.

CHAP, XVII.

3.4. A woman arayed in fearlet with a golden cup in her hand fitteth on the beaft, 5 which is Bah lon. 8 The punashment of the whore. 14 The victory of the Lambe.

A Nd there came one of the feuen Angels, which had the feuen vials, and talked with me, faying vnto me, Come hither, I will shew vnto thee the indgement of the great Whore, that fitteth vpon many waters.

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2. With whom the kings of the earth have committed fornication, and the inhabiters of the careh have beene made drunteen with the wine of her fornication.

3, So he caried me away in the spinit into the wildernesse : and I law a woman six y pan a seale coloured beath; full of names of

blafphemy, having feuen heads, and ten hornes

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4. And the woman was arrayed in purple and fearlet colour and decked with gold and precious flone, and pearles, haning a gold Or, gi den cup in her hand, full of abominations and filthineffe of her ded. fornication.

5 And you her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF Onforme THE BARTH

6. And I faw the woman drunken with the blood of the Saints. and with the blood of the Martyrs of Ichis : and when I faw here

I wondred with great admiration.

7 And the Angel faid voto mee, Wherefore didft thou mare neile? I will tell theethe myftery of the woman, and of the beaff that carieth her, which bath the feuen heads, and ten bornes.

8 The beaffthat thou faweft was and is not and fhall afcend out of the bottomleffe pit, and goo into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the booke of life from the foundation of the world) when they beheld the beaft that was and is not, and yet is.

9 And heere is the minde which hath wifedome, The fenen heads are feuen mountaines, on which the woman fitteth.

10 And there are feven kings, five are fallen, and one is, and the other is not yet come : and when hee commeth, he must contimue a thort frace.

II And the beaft that was and is not enen he is the eighth and

is of the feuen, and goeth into perdition.

13: And the renhomes which thou laweft, are ten kings, which have received no kingdome as yet: but receive power at kings. one house with the beaft.

13 Thefe have one mind, and that give their power and firength

voto the beaft.

14 Thefe shall make warre with the Lambe, and the Lambe shall ourcome them? * for hee is Lord of lords, and King of * 1-Tim. kings, and they that are with him, are called, and chosen, and 6.15. chas

15 And he faith vato me, The waters which then faweft; where the whore fitteth, are peoples, and multitudes, and nations, and and tongues.

16 And the cen hornes which thou faweft sponthe beaft, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdome who the beaft, vntill the words of God shall be sulfilled.

18 And the woman which thou faweft is that great city, which reigneth ouer the kings of the earth.

CHAP. XVIII.

2 Bablon is fallen. 4 The people commanded to depart out of her.
6 The kings of the earth lament for her.

A Nd after these things, I saw another Angel come downe from heaven, having great power, and the earth was lighthed with his glory.

Chap.

2 And he cried mightily with a ftrong voice; faying, * Babylon the great is fallen, is fallen, and is become the habitation of deuils, and the hold of enery foule spirit, and a cage of enery vncleane and hatefull bird:

3 For all nations have drunke of the wine of the wrath of her fortification, & the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the sabundance of her delicaties.

Orspone

4 And I heard another voyce from heaneh, sying, Come out of her, my people, that ye be not partakers of her finnes, and that ye receive not of her plagues:

5 For her finnes have reached vato heaven, and God hath remembred her iniquitie.

6 Reward her euen as the rewarded you, and double vnto her double according to her workes: in the cup which the bath filled, fill to her double

7 How much the hath glorified her felfs, and lined deliciously formuch torment and forrow give her: for thee faith in her heart. I fit a * Queene, and am no widow, and shall see no forrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and the shall be veterly burnt with fire for strong is the Lord God, who judgeth her.

9 And the kings of the carth, who have committed fornication, and lived deliciously with her, shall bewaile her, and lament for her, when they shall see the smoake of her burning:

10 Standing afarre off for the feare of her torment, laying, Alas, alas that great city Babylov, that mighty city for in one houre is thy judgement come.

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ET. And the merchants of the earth (hall weepe and mourne on the rifer no man buyeth their merchandife any more.

23 The merchandife of gold, and filter, and precious flowes, and of pearles, and fine linnen, and purple, and filke, and fearlet, and all || Thyne wood, and all maner of vessels of yuone, and || Or, all maner vessels of most precious wood, and of brasse, and yron, swees, and marble,

13 And Cinamom, and edours, and syntments, and frankincenfe, and wine, and syle, and fine floure, and wheat, and beafts, and sheepe, and horses, and charees, and I slaues, and soules of men. | Or. be-

14 And the fruits that thy foule lufted after, are departed from dies, thee, and all things which were daintie, and goodly, are departed from thee, and thou shalt finde them no more at all.

15 The merchants of these things which were made rich by her, shall stand afarre off for the searc of her torment, weeping

and wailing,

16 And faying, Alas, alas, that great citie, that was clothed in fine linnen, and purple, and fearlet, and decked with gold, and precious figures, and pearles:

17 For in one houre to great riches is come to nought. And enery shipmaster, and all the company in ships, and failers, and as many astrade by sea, stood starre off,

18 And cried when they faw the smoake of her burning, saying, What city is like wnto this great city?

19 And they cast dust on their heads, and cried, weeping, and wailing saying, Alas, alas that great citie, wherein were made rich all that had thips in the sea by reason of her costlinesse, for in one houre is the made desolate.

20 Reioyce oner her, thou heaven, and ye holy Apostles and

Prophets, for God hath avenged you on her.

21 And amighty Angel tookeyp a stone like agreat militone, and east it into the sea, saying. Thus with violence thall the great citie Baylon be throwen dowen, and shall bee found no more at all.

22 And the voyce of harpers and mulicians, and of pipers, and trumpetters shall be heard no more at all in thee: and no craitef-man, of what focuser craft he be, shall be found any more in thee: and the found of a militone shall be heard no more at all in thee:

23. And the light of a candle shall shine no more at all in thee's and the voyce of the bride grome and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived.

24 And inher was found the blood of Prophets, and of Saints,

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and of all that were flaine vpon the earth.

CHAP

CHAP. XIX.

a God praifed for in ging the whore; and authority the blood of his

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And after these things, I heard a voyce of much people in heauen, saying, Alleluia raination, and glory, and honour, and power voto the Lord our God:

For true and righteous are his Indgements, for he hath indged the great whore, which did corrupt the earth with her fornication, and hath an enged the blood of his fermants at her hand.

3 And againe they faid, Alleluia : and her Imoake role vp for

eperand euer.

4 And the foure and twenty Elders, and the foure beafts fell downe and worthipped God that fate on the Throne, laying, Amen, Allelnia.

5 And a voyce came out of the throne, faying, Praise our God all yee his kruants, and yee that searchim, both small and

preat.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, faying, Alleluia: for the Lord God omnipotent reigneth.

? Let vs bee glad and reroyce, and give honour to him! for the marriage of the Lambe is come, and his wife hath made her

felfe ready.

8 And to her was granted, that the thould be arryed in line linnen, cleane and white; for the fine linnen is the right confine fle of Saints.

* Matt.

a Chap.

33.9.

And he faid unto me, Write, * Bleff d are they which are called with the marriage supper of the Lambe. And he faith with

me, These are the true sayings of God.

10 And Ifell at his feet to worthip him: And he faid vuto me,
* See thou doe it not: I am thy fellow feruant, and of thy brethren, that have the reftimenty of lefus, Worthip God: for the teftimony of Iclus, is the spirit of prophecie.

11 And I law heaten opened, and behold a white horse, and he shat fate upon him, was called faithfull and true, and in righte-

oulneffe he doeth judge and make warre.

12 His eyes were as a flame of fire, and on his head were many crownes, and hee had a name written, that up man know but humelfe.

*Ehy

13 * And he was clothed with a vefture dipt in blood and his name is called. The word of God.

14 And the armies which were in heapen, followed him woon white hories clothed in fine linner, white and cleane.

as And our of his mouth goeth a therpe from that with it he

fhould finite the nations: and he shall rule them with a rod of grow; and he treadeth the wineprelie of the hercenelle and wrath of Almighty God.

16 And he fiath on his vefture and on his thigh a name written, * Chap. *KING OF KINGS, AND LORD OF LORDS. 17.14

17 And I faw an Angel flanding in the Sunne, and he exted with a loud voyce, faying to all the foules that flie in the midth of heauen, Come, and gather your felues together vito the Supper of the great God:

18 That ye may eat the fielh of kings and the fielh of captaines, and the fielh of mighty men, and the fielh of horfes, and of them that fit on them, and the fielh of all men both free and bond, both

finall and great.

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19 And I faw the beaft, and the kings of the earth, and their armies gathered together to make warre againft him that face on the

horfe,and against his army.

20 And the beaft was taken, and with him the falle prophet, that wrought miracles before him, with which he deceived them that had received the marke of the beaft, and them that worthipped his image: These both were cast aline into a lake of fire burning with brimstone.

31 And the remnant were flaine with the fword of him that late you the horse, which so ord proceeded out of his mouth; and all

the foules were filled with their flesh.

CHAP, XX.

3 Satan bound for a thouland sceres. 6 The first refurrection.
7 Satan les loose againe, 10 is cast into the lake. 12 The last and generall resurrection

And I saw an Angel come downe from heaven, having the key

Of the bottomlesse pit, and a great chaine in his haind,

2 And he laid hold on the dragon that old ferpent, which is

the denill and Satan, and bound him a thousand yeeres,

3 And cast him into the bottomlesse pit, and thut him vp, and
set a scale upon him, that he should deceive the nations no more,
till the thousand yeeres should be suffiled: and after that, hee

must be loosed a little scason.

4 And I faw thrones, and they fate vpon them, and indgement was given vnto them: and I faw the fooles of them that were beheaded for the witnesse of I ess, and for the word of God, and which had not wor hipped the beast, neither his image, neither had received his marke vpon their for heads, or in their hands, and they lived and reigned with Christ a thousand yeeres.

5 But the rest of the dead lined notagaine, vntill the thousand

yeeres were finished. This is the first refurrection.

Gg 3 6 Bleffed

6 Bleffed and holy is hee that both part in the first resurretion, on such the second death bath no power, but they shall be Priests of God, and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shall bee

loofed out of his prifon,

8 And (hall got out to deceive the nations which are in the * Eack. foure quarters of the earth, * Gog and Magog to gather them to-38.2. & gether to battell the number of whom is as the fand of the fea.

9 And they went vp on the breadth of the earth, and compassed the campe of the Saints about, and the beloned city: and fire came downe from God out of heaven, and denoured them.

10 And the deuill that deceived them, was caft into the lake of fire and brimflone, where the beaft and the falle prophet are and fhall be tormented day and night, for ever and ever.

II And I faw a great white throne, and him that fate on it, from whose face the earth and the heavens fled away, and there

was found no place for them.

12 And I faw the dead, small and great, stand before Godrand the bookes were opened and another * booke was opened, which is the bookes fife and the dead were indeed out of those things which were written in the bookes, according to their workes.

13 And the lear game up the dead which were in it; and death and | hell delinered up the dead which were in them; and they were judged every man according to their workes.

14 And death and hell were cast into the lake of fire : this is the lecond death.

15 And wholocuer was not found written in the booke of life, was call into the lake of fire.

CHAP. XXI.

A new beauen and a new earth. 10 The heavenly Hiernfalem. 23 Shee needeth no Sunne. 24 The kings of the earth bring their nobes unto ber.

A Nd * I faw a new heaven and a new earth : for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John faw the holy Citie, new Hierufalem comming downe from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great vo ce out of heaven, laying Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe thall be with them, and be their God.

* Efzy 65. 17. 2.pet. 3.

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* Chap.

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4 * And God shall wipe away all teares from their eyes: and * Chap's there shalbe no more death, neither forrow, nor crying, neither shal 7.17. there be any more paine: for the former things are passed away.

5 And hee that fate vpon the throne, faid, * Behold, I make * 2. Con, all things new. And he faid vnto me; Write: for these words are 5:17.

true and faithfull.

ga, the beginning and the end. * I will give vnto him that is 2-1.8 and thirft, of the fountaine of the water of life, freely.

22.13.

7 He that overcommeth, shall inheritall things, and I will be * Elay

his God, and he shall be my sonne.

8 But the fearefull, and ynbeleening, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all lyars, that have their part in the lake which burneth with fire and brimfloue, which is the fecond death.

9 And there came vnto me one of the feuen Angels, which had the feuen vials full of the feuen laft plagues, and talked with mee, laying, Come hither, I will flew thee the Bride the Lambes

wife.

To And he caried mee away in the with to a great and high mountaine, and shewed me that great City, the holy Hierusalem, descending out of heauen from God,

11 Having the glory of God: and her light me like vnto a fione most precious, even like a lasper flone cleare as Chryffall,

12. And had a wall great and high, and had twelne gates, and at the gates twelne Angels, and names writtenthereon, which are the names of the twelne tribes of the children of Ifrael.

13 On the Balt, three gates, on the North, three gares, on the

South, three gates, and on the West, three gates.

14 And the wall of the city had twelve foundations, and in

them the names of the twelve Apostles of the Lambe.

15 And he that talked with me, had a golden reed to measure

the city, and the gatesthereof, and the wall thereof.

18 And the city lieth foureiquare, and the length is as large as the breadth, and ho meakined the city with the reed, twelve thousand furloughs: the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, and sourty, and source cubites, according to the measure of a man, that is, of

the Angel.

18 And the building of the wall of it was of lafper, and the city

waspure gold, like vnto cleare glaffe.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Gg 4 laspers

Taffer, the focond Saphir, the third a Calculony, the Fourth an Emerald,

20 The lift Sardonin, the first Sardius, the fewenth Chrysolite, the eighth Beryl, the minth a Topus, the tenth a Chrysoprasus, the elements a lating the twelfth an Amethift.

21 And the twelve gates were twelve pearles, every fenerall gate was of one pearle, and the firect of the city was pure gold, as it were transparent glaffe.

22 And I faw so Temple therein: For the Lord God Almigh-

tie, and the Lambe are the Temple of it.

*Efs.60. 23 And the city had no need of the Same, neither of the E9.

Moone to thine in it: for the glory of God did lighten it, and the Lambe is the light thereof.

24 * And the nations of them which are faued, shall walke in the light of it : and the kings of the earth doe bring their glory and honour into it.

25 * And the gates of it shall not be shut at all by day: for there shall be no night there.

36 And they shall bring the glory and honour of the nations

27 And there shall inno wife enter into it any thing that defileth, neither what seemer worketh abomination, or makers a lie: but they which are written in the Lambes backe of life.

The river of the water of the. 5 The light of the City of God w himselfe. 18 Nothing may be add d to the word of God, nor rahen therefrom.

A Nd he shewed mee a pure river of water of life, cleare as Chrystall, proceeding out of the throne of God, and of the Lambe.

2 In the midft of the firect of it, and of either fide of the riuer, was there the tree of life, which bare twelve maner of fruits, and yelded her fruit every moneth: and the leaves of the tree were for the healing of the nations.

3 And there that be no more a curfe, but the throne of God and of the Lambe that be in it, and his fernance that ferne him.

4 And they shall see his face, and his name shall be in their forcheads.

5 * And there shall be no night there, and they need no candle, neither light of the Sunne, for the Lord God giveth them light, and they shall reigne for ever and ever.

6 And he faid voto mee, Thefe fayings are faithfull and true.

And the Lord God of the holy Prophets fent his Angel to shew vnto his fernants the things which must be shortly done.

7 Behold,

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* Chap.

*E6.60.

*Ef2.60.

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7 Behold , Lesme quickly. Blelled is fice cliat litepeth the fayings of the prophecie of this Booke.

8 And I Iohn faw thefe things, and heard them, And when I had heard and feete, I fell downer to worthip before the feet of

the Angel, which the wed me these things.

9 Then faith he wate me, * Scothou doe it not : for I am thy * Chap.]
fellow sermant, and of thy brothern the Prophets, and of them 19.10.
which keepe the fayings of this booke: worthip God.

10 And he faith ento mee, Seale not the fayings of the pro-

phecie of this booke : for the time is at hand.

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II He that is must, let him be which fill: and he which is filthy, let him be filthy ftill: and he that is right out; let him be rightous fill: and he that is holy, let him be bely ftill.

13 And behold . I comequickly, and my reward is with mee,

* to give every man according as his worke that be. * Ro 13 I am Alpha and Omega, * the beginning and the end, the 2.6

first and last. *Es.41.]
14 Blessed are they that doe his commandements, that they and 44.6.

may have right to the tree of life, and may enter in thorow the pares into the city.

15 For without are dogs, and forcerers, and whoremongers, and murtherers, and idolaters, and whofocuer loueth, and maketh a lye.

16 I lefus have lent my Angel, to testific vnto you these things in the Churches. I am the root and the est-spring of Dauid, and the bright and morning starre.

17 And the Spirit and the Bride faid, Come. And let him that heareth, fay, Come. *And let him that is athirft come. And *Efa. 552

wholoener will,let him take the water of life freely.

18 For I testifie vnto energy man that heareth the wordes of the prophecie of this booke, * If any man shall adde vnto the efe *Deu.4.2 things, God shall adde vnto him the plagues, that are written pro. 30.6, in this booke.

19 And if any manshall take away from the wordes of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from the things which are written in this booke.

20 He which testifieth these things, faith, Surely, I come quick-

ly, Amen. Euen fo, Come Lord lefus.

21 The grace of our Lord lefus Christ bee with you all.

Old Testament, according as

The section we will be the him

Toel 2



Vrne you vnto mee, with all your hearts, with fafting, weeping and mourning, rent your hearts, and not your clothes. Turne you to the Lord your God, for he is gracious and mercifull, long inffering, and of great compassion, and ready to par-

I The Epistle on Ashwedne day.

don wickednesse. Then (no doubt) hee shall also turne and forgine: and after his chastening, hee shall let your increase remaine
for meate and drinke offerings vnto the Lord your God. Blow
out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne all the Congregation, and gather the Elders: bring the children and sucklings together: Let the bridegroome goe footh of his chamber, and the bride ont of her close. Let the Priestes serve the
Lordbetweene the Porch and the Altar, weeping, and saying, Be
fanourable, O Lord, bee sauourable vnto thy people. Let not
thine heritage be brought to such consistion, less the heathen bee
lords thereof. Wherefore should they say among the Heathen,
Where is now their God?

g The Epifile on Munday before Easter.

Efay 63.

W Hat is hee this that commeth from Edom , with flained red clothes of Bofra, which is so costly cloth, and commeth in so mightily with all his ftrength? I am he that teach eth righteonfielle, and am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the Wine presse? I have troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and fet my fecte vpon them in mine indignation, and their blood forang upon my clothes, and fo hane I ftainedall my raiment. For the day of vengeance is assigned in mme heart , and the yeere of my delinerance is come. I looked about me, and there was no man to thew mee any helpe. I fell downe, and no man held me vp. Then I held me by mine owne arme, and my fervereneffe fustained me. And thus have I troden downe the people in my wrath, and bathed them in my difpleafure, informuch that I have thed their blood vpon the earth. I will declare the goodnesse of the Lord, yea, and the praise of the Lord

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THE EPISTLES.

for all that he hath given vs, for the great good that he hath done for Ifrael, which he hath given them of his owne fanour, and according to the multitude of his loning kindnesses. For hee faid, These no doubt will be my people, and no shrinking children, and fo he was their Saujour. In their troubles he forfooke them not, but the Angel that went foorth from his prefence, delinered them. Of very love and kindneffe that he had vnto them, redeemed he them. Hee bath borne them, and caried them vp ener fince the world began. But after they pronoked himto wrath, and vexed his holy mind, he was their enemic, and fought against them himfelfe. Yet remembred he the old time of Mofes and his people, how he brought them from the water of the fear mathep . herd doeth his theepe, how hee had given his holy Spirit among them, how hee had led Mofes by the right hand with his ous arme how he had divided the water before them (whereby he got himselfe an euerlasting Name) how he led them in the deepe as a horse is led in the plaine, that they should not fumble. The fairit of the Lord led them as a tame beaft goeth in the field. Thus (O God) half thou led thy people, to make thy felfe a glorious Name withall. Looke downe then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy ieloufic, thy strength, the multitude of thy mercies, and thy louing kindnesse will not be intreated of vs? Yet then art our Father: For Abraham knoweth vs not neither is Ifrael acquainted with vs. But thou, Lord, art our Father and Redeemer, and thy Name is enerlasting. O Lord, wherefore hast thou led vs out of the way? Wherefore haft thou hardened our hearts, that wee feare thee not? Be at one with vs againe, for thy fernants fake. that are of the generation of thine heritage. Thy people haue had but a little of thy Sauctuary in poffession: for our enemies have taken it in. And we are become even as wee were from the beginning : but thou art not their Lord, for they have not called ypon thy Name.

I The Epiftle on Tuefday Lefore Eafter.

He Lord hath opened mine eare, therefore can I not fay nay, Efay ? I nor withdraw my felfe : but I offer my backe vitto the fmiters, and my checkes to the nippers: I turne not my face from shame and spitting for the Lord God helpeth met therefore shall I not be confounded. I have hardened my face like a flint ftone, for I am fure that I shall not come to confusion. Mine Aduocate fpeaketh for mewho will then goe with meto law? Let vs ftand one against another, if there be any that will reason with me ,let

THE EPISTLES.

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him come footth here to me. Behold, the Lord God standeth by me, what is he that can condemne me? Loe, they shall be all like as an old cloth which the moaths shall eate vp: Therefore who so search the Lord among you, let him hearethe voice of his servant. Whose walketh in darkenesse, and no light shineth vpon him, let him hope in the Lord, and hold him by his God. But take heed, ye'all have kindled a fire, and girded your selucs with the stame. Ye walke in the glistering of your owne fire, and in the stame that ye have kindled. This commeth vito you from any hand, namely, that ye shall sleepe in sorrow.

The Epifele on the xx'v . Sunday after Trinite.

Detects.

Behold, the time commeth, faith the Lord, that I will raife up the righteous branch of Dauid, which shall be rerule, and discerne matters with wisedome, and shall set up equitic and righteousness agains in the earth. In his time shall luda be saued, and I sae I shall dwell without searce. And this is the name that they shall call him, Encenthe Lord our righteous maker. And therfore behold, the time commeth, shith the Lord, that it shall be no more said. The Lord lineth, which brought the children of stract out of the land of Egypt: but, the Lord lineth, which brought sout of the land of Egypt: but, the Lord lineth, which brought foorth and led the seed of the house of stract out of the North land, and from all countrys where they had scattered them, and they shall dwell in their owne land againe.

I The Epifile on the Ammeriation of Mary.

Efay 7. Oreoner, God spake with Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none; neither will I tempt the Lord. The Lord answered, Then hearken to, ye of the house of Dauid, I sit not enough for you, that ye be grieuous with onen, but ye must grieue my God also? And therefore the Lord shall give you a token of himselfe. Behold, a Virgin shall conceive and beare a some, and shall call his name Emmanuel. Butter and hony shall he eate, that he may know to refuse the cuill, and chuse the good.

The Epifle on S. John Baptifts day.

BE of good-cheere my people, he of good cheere (faith your God) comfort Ierufalem, and tell her that her trauell is at an end, that her offence is pardoned, that he hath received at the Lords

THE EPISTLES.

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Lords hand sufficient correction for all our finnes. A voyee erv. eth. Prepare the way of the Lord in the wildernes, make ftraight the path of the Lord in the defert. Let all valleys bee exalted, and enery mountaine and hill be layd low. Whatfo is crooked. let it be made ftraight, and let the rough places be made plaine fields: for the glory of the Lord shall appeare, and all fielh shall fee it : For why, the mouth of the Lord hath fooken it. The fame voyce spake, Now cry. And I said, What shall I cry? Then fpake it, That all fielh is graffe, and that all the beauty thereof is as the flower of the field. The graffe is withered , the flowre falleth away. Euen fo is the people as graffe, when the breath of the Lord bloweth your them. Nevertheleffe, whether the graffe wither, or the flowre fade away, yet the word of our God endurethfor ever. Moreover, the voyce cryeth thus, Goe vo vnto the hill (O Sion) theu that bringeft good tidings, lift up thy voyce with power, O thou Preacher Hierusalem, lift it vp without feare, and fay vuto the Cities of Inda, Behold, your God, behold, the Lord, even the Almighty shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes goe before him. Hee shall feede his flocke like an Herd-man. He shall gather the Lambes together with his arme, and carry them in his bosome, and shall kindly intreate thefe that beare young.

FINIS.

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excellent Majestie. 1625.

ANTERIA SUT

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And relations from the following for the first section of the following follows.

